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ST. JOSEPH'S CONVENT
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THE HOLY GOSPEL
and
THE ACTS OF THE APOSTLES

The Holy Gospel

AND THE

Acts of the Apostles

Translated from the Latin Vulgate
A Revision of the Challoner-Rheims Version
Edited by Catholic Scholars
Under the Patronage of
THE EPISCOPAL COMMITTEE
of the
CONFRATERNITY OF CHRISTIAN
DOCTRINE

G.M. College of Education
Raipur, Bantalab
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NIHIL OBSTAT
Arthur J. Scanlan, S.T.D.
Censor Librorum

IMPRIMATUR
† Francis Cardinal Spellman, D.D.
Archbishop, New York
New York, March 16, 1943

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PRAYER TO THE HOLY SPIRIT

Come, Holy Spirit, fill the hearts of Thy faithful and enkindle in them the fire of Thy love.

V. Send forth Thy spirit and they shall be created.

R. And Thou shalt renew the face of the earth.

LET US PRAY

O God, Who didst instruct the hearts of the faithful by the light of the Holy Spirit, grant us in the same Spirit to be truly wise, and ever to rejoice in His consolation. Through Christ our Lord. Amen.

Indulgence of five years. Plenary indulgence, under the usual conditions, if the prayer has been recited daily for a month.

— *Preces et Pia Opera*, 265.

FOREWORD TO THE CONFRATERNITY REVISION OF THE NEW TESTAMENT

BY MOST REVERENED
AMLETO GIOVANNI CICOGNANI, D.D.
APOSTOLIC DELEGATE
TO THE UNITED STATES

"The excellent revision of the Rheims-Douay Version of the Scriptures made in 1750 by Bishop Challoner, Vicar Apostolic of the London District, is an admirable accomplishment. This work had become in many respects obsolete and unintelligible in its archaic expressions. A new revision meant an analytical, critical and literary work of such magnitude that to attempt it seemed not only a risk but almost a dream. The revision of the New Testament is now a happy reality, and has won the applause of the most competent scholars. Study for the revision continued over more than five years, under the direction of about thirty Biblical scholars from among the clergy, generously assisted by the active members of the Catholic Biblical Association of America. The names of these scholars have very appropriately been listed on the last page of the new volume of the New Testament as a tribute of undying gratitude....

"The New Testament is the code of love and salvation. It carries the word of God, the revelation of our Lord through His teachings. It is of utmost importance, for every age, not least for our own, to hear it with the same clarity, vividness and comprehension with which it was first pronounced by our Lord.

"Search the Scriptures (cf. John 5, 39). They have been given 'for our instruction, that through ... the consolation afforded by the Scriptures we may have hope' (Rom. 15, 4)."

Excerpts from the address to the Seventh National Congress of the Confraternity of Christian Doctrine, Philadelphia, November 16, 1941, reproduced here with the approval of His Excellency the Apostolic Delegate.

ON THE READING OF HOLY SCRIPTURE

FROM THE ENCYCLICAL LETTER,
"SPIRITUS PARACLITUS,"
OF POPE BENEDICT XV

(September 15, 1920)

"Since the Holy Spirit, the Comforter, had bestowed the Scriptures on the human race for their instruction in Divine things, He also raised up in successive ages saintly and learned men whose task it should be to develop that treasure and so provide for the faithful plenteous 'consolation afforded by the Scriptures' (Rom. 15, 4). Foremost among these teachers stands St. Jerome.... The responsibility of our Apostolic office impels us to set before you his wonderful example and so promote the study of Holy Scripture in accordance with the teachings of our predecessors, Leo XIII and Pius X."

"And none can fail to see what profit and sweet tranquility must result in well-disposed souls from such devout reading of the Bible. Whoever comes to it in piety, faith and humility, and with a determination to make progress in it, will assuredly find therein and will eat the 'bread that comes down from heaven' (John 6, 50)."

"Hence, as far as in us lies, we, Venerable Brethren, shall, with St. Jerome as our guide, never desist from urging the faithful to read daily the Gospels, the Acts and the Epistles, so as to gather thence food for their souls... But what, in his view, is the goal of such study? First, that from the Bible's pages we learn spiritual perfection.... Secondly, it is from the Bible that we gather confirmations and illustrations of any particular doctrine we wish to defend.... We confidently hope that his example will fire both clergy and laity with enthusiasm for the study of the Bible... So convinced indeed was Jerome that familiarity with the Bible was the royal road to the knowledge and love of Christ that he did not hesitate to say 'Ignorance of the Bible means ignorance of Christ' ('Prol. in Comment. In Isa.'; cf. 'Tract. de Ps. 77')."

"Jerome still calls to us. His voice rings out, telling us of the super-excellence of Holy Scripture, of its integral character and historical trustworthiness, telling us, too, of the pleasant fruits resulting from reading and meditating upon it."

"Our one desire for all the Church's children is that, being saturated with the Bible, they may arrive at the all-surpassing knowledge of Jesus Christ."

Pope Leo XIII granted to the faithful who shall read for at least a quarter of an hour the books of the Sacred Scripture with the veneration due to the Divine Word and as spiritual reading, an indulgence of 300 *days.*

—*Preces et Pia Opera*, 645.

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ST. JOSEPH'S CONVENT
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THE FOUR GOSPELS

The Latin word commonly used for Gospel is *evangelium*, a term derived from the Greek. In the New Testament it means the glad news of salvation, first brought to earth by the Son of God, and afterwards delivered by word of mouth to the world by the Apostles. About the end of the first century or the beginning of the second, this word was applied to the books containing this glad news, and their authors were called "evangelists." The English word to express this Latin *evangelium* is "Gospel," from the Anglo-Saxon *godspel*, an abbreviated form of *good-spell*, i.e., "good tidings."

Though many non-inspired, or apocryphal, gospels eventually made their appearance, from the earliest period of ecclesiastical history only four Gospels were recognized as inspired and canonical. They contain the Gospel in four forms, or as the oldest titles express it, the Gospel according to Matthew, Mark, Luke and John. St. Irenaeus, writing during the latter half of the second century, points out that our four Gospels were the only recognized ones: "It is not possible that the Gospels can be neither more or fewer in number than they are." Origen tersely sums up the teaching of the Church for the first half of the third century when he says, "The Church has four Gospels, heretics have many more."

The four evangelists and their Gospels were believed to have been prefigured by the four living creatures mentioned in the vision of Ezechiel (1, 10). Explanations varied, but the opinion of St. Jerome is now the prevailing one. St. Matthew is symbolized by the "man," because he commences his Gospel with Christ's earthly ancestry and stresses His human and kingly character. St. Mark is represented by the "lion," because he starts his Gospel with St. John the Baptist, "the voice of one crying in the desert," and emphasizes the miraculous powers of the Saviour. St. Luke is typified by the "ox," the animal of sacrifice, because he begins with the history of Zachary the priest offering sacrifice to God, and accentuates the universal priesthood of Christ. St. John is expressed by the "eagle," because from the very beginning of his Gospel he soars above the things of the earth and time and dwells upon the divine origin and nature of Jesus.

The titles prefixed to the four Gospels, though not original, are of early date. They are mentioned in the latter part of the second century in the churches of Lyons, Rome and Alexandria. Thus one can reasonably conclude that they were added to the Gospels during the first half of the second century. These titles indicate the human or secondary authors and not that the Gospels were written merely according to the preaching, mind or authority of St. Matthew, St. Mark, St. Luke and St. John.

Our present order of St. Matthew, St. Mark, St. Luke and St. John is chronological and sanctioned by tradition. The first three, though distinct in many ways, show a striking resemblance in content and form. They adopt a simple and convenient plan for the life of Jesus, the arrangement of which appears summarily in the preaching of St. Peter (Acts 10, 37-41): 1. His preparation for His ministry; 2. His preaching in Galilee; 3. His journey from Galilee to Jerusalem; 4. The last week in Jerusalem, together with His Passion, Death and Resurrection. Hence they are called the "Synoptists" and their writings the

"Synoptic Gospels," because, whenever they are placed in parallel columns, or are otherwise compared, they give us at a glance the same general view of our Lord's life. The fourth Gospel, on the contrary, written at the close of the first century, contains much new material, but in certain parts, either common or related to the Synoptic Gospels, St. John supplements them and thus prevents a false interpretation of their writings.

THE GOSPEL ACCORDING TO ST. MATTHEW

INTRODUCTION

St. Matthew, one of the twelve Apostles, is the author of the first Gospel. This has been the constant tradition of the Church and is confirmed by the Gospel itself. He was the son of Alpheus and was called to be an Apostle while sitting in the tax-collector's place at Capharnaum. Before his conversion he was a publican, i.e., a tax-collecter by profession. He is to be identified with the "Levi" of Mark and Luke. His apostolic activity was at first restricted to the communities of Palestine. Nothing definite is known about his later life. There is a tradition that points to Ethiopia as his field of labour; other traditions make mention of Parthia and Persia. It is likewise uncertain whether he died a natural death or received the crown of martyrdom. His feast is celebrated on September 21.

His Gospel was written to fill a sorely felt want for his fellow-countrymen, both believers and unbelievers. For the former it served as a token of his regard and as an encouragement in the trial to come, especially the danger of falling back to Judaism; for the latter it was designed to convince them that the Messias had come in the Person of Jesus, our Lord, in whom all the promises of the messianic kingdom embracing all people had been fulfilled in a spiritual rather than in a carnal way: "My kingdom is not of this world." His Gospel, then, answered the question put by the disciples of St. John the Baptist, "Art thou he who is to come, or shall we look for another?"

Writing for his countrymen of Palestine, St. Matthew composed his Gospel in his native Aramaic, the "Hebrew tongue" mentioned in the Gospel and the Acts of the Apostles. Soon afterwards, about the time of the persecution of Herod Agrippa I in 42 A.D., he took his departure for other lands. Another tradition places the composition of his Gospel either between the time of this departure and the Council of Jerusalem, i.e., between 42 A.D. and 50 A.D., or even later. Definitely, however, the Gospel itself, depicting the Holy City with its altar and temple as still existing, and without any reference to the fulfilment of our Lord's prophecy, shows that it was written before the destruction of the city by the Romans (70 A.D.), and this internal evidence confirms the early traditions.

The Gospel was soon translated into Greek—possibly during the lifetime of St. Matthew or a little later; certainly before the close of the first century. The original has been lost in the course of time. The Greek text, however, is in substantial conformity with the original. St. Matthew's Gospel, then, was the only book of the New Testament written in a language other than the Greek common to the people of the Empire.

THE HOLY GOSPEL OF JESUS CHRIST ACCORDING TO ST. MATTHEW

Prelude: The Coming of the Saviour

CHAPTER 1

GENEALOGY OF JESUS

1. The book of the origin of Jesus Christ, the Son of David, the son of Abraham. 2. Abraham begot Isaac, Isaac begot Jacob, Jacob begot Judas and his brethren. 3. Judas begot Phares and Zara of Thamar, Phares begot Esron, Esron begot Aram. 4. And Aram begot Aminadab, Aminadab begot Naasson, Naasson begot Salmon. 5. Salmon begot Booz of Rahab. Booz begot Obed of Ruth, Obed begot Jesse, Jesse begot David the king.

6. And David the king begot Solomon of the

1-17: Luke 3, 23-38.—2: Gen. 21, 3; 25, 25; 29, 35.—3: Gen. 38, 29f; Ruth 4, 18; 1 Par. 2, 4f.—4: Num. 7, 12; Ruth 4, 20.—5: Ruth 4, 21.

6: 1 Kgs. 16, 1; 2 Kgs. 12, 24.—7: 3 Kgs. 11, 43; 14, 31; 15, 8-8: 3 Kgs. 15, 24; 4 Kgs. 8, 16.—9: 2 Par. 26, 23; 27, 9; 28, 27.—10: 2 Par. 32, 33; 33, 20; 33, 25.—11: 2 Par. 36, 1.

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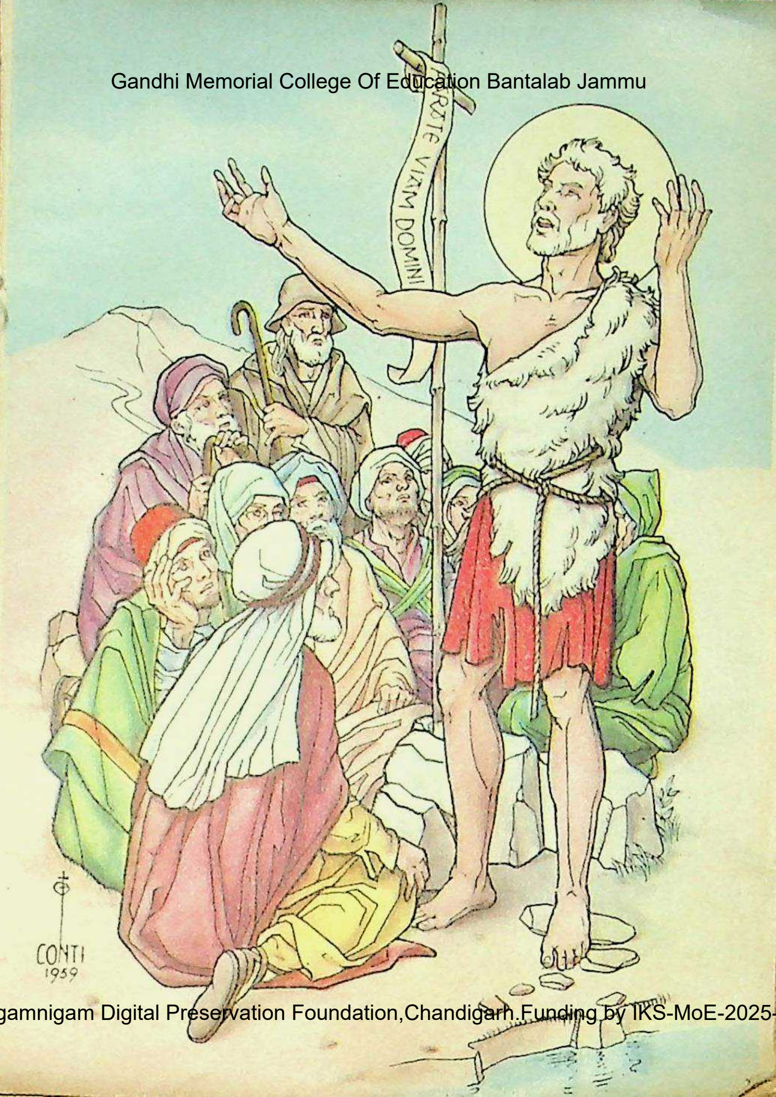
1 *Jesus Christ:* Jesus Christ is the Second Person of the Blessed Trinity; that is, the Son of God made man. Hence the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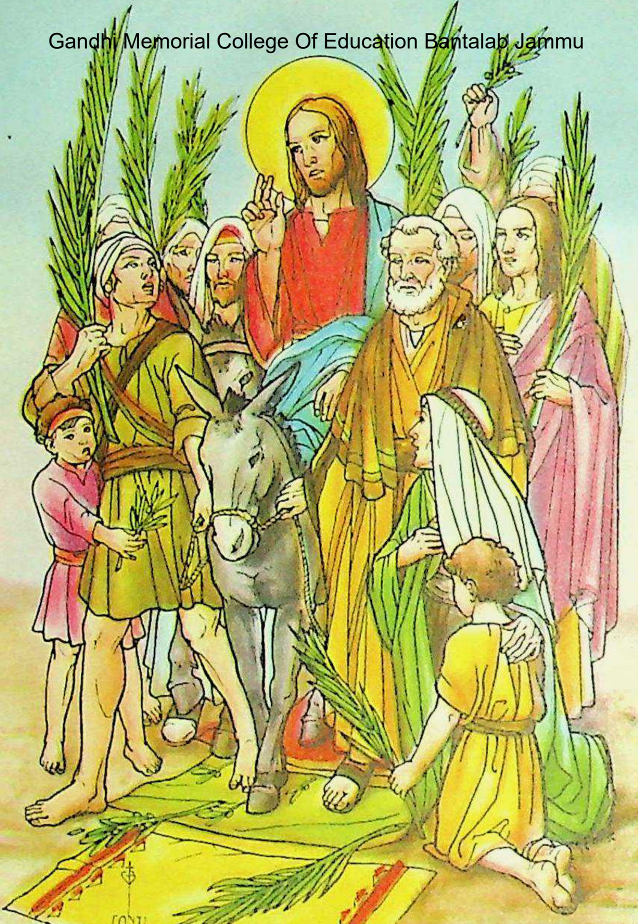
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former wife of Urias. 7. Solomon begot Roboam, Roboam begot Abia, Abia begot Asa. 8. And Asa begot Josaphat, Josaphat begot Joram, Joram begot Ozias. 9. And Ozias begot Joatham, Joatham begot Achaz, Achaz begot Ezechias. 10. And Ezechias begot Manasses, Manasses begot Amon, Amon begot Josias. 11. And Josias begot Jechonias and his brethren at the time of the carrying away to Babylon.

12. And after the carrying away to Babylon Jechonias begot Salathiel, Salathiel begot Zorobabel. 13. And Zorobabel begot Abiud, Abiud begot Eliachim, Eliachim begot Azor. 14. And Azor begot Sadoc, Sadoc begot Achim, Achim begot Eliud. 15. And Eliud begot Eleazar, Eleazar begot Matthan, Matthan begot Jacob. 16. And Jacob begot Joseph, the husband of Mary, and of her was born Jesus who is called Christ.

17. So all the generations from Abraham to

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first thing that one who begins to read the Gospel should do is to make a profound act of faith in Jesus Christ, God and man, Our Saviour, Master and Judge. "If you do not believe, you will not understand" (Isaias 7: 9).

In the things which regard God, we believe in order to understand, because if we would first want to understand and then believe, we would neither succeed in believing nor in understanding (St. Augustine). See John 6: 19.

16. The difference between the genealogy given by St. Matthew and that of St. Luke is commonly explained by the Levitical Law. According to this law, the brother was obliged to marry the widow of his brother who had died without issue, and to give to his firstborn son his brother's name and inheritance.

David are fourteen generations; and from David to the carrying away to Babylon fourteen generations; and from the carrying away to Babylon to Christ fourteen generations.

THE VIRGIN BIRTH

18. Now the origin of Christ was in this wise. When Mary his mother had been betrothed to Joseph, before they came together, she was found to be with child by the Holy Spirit. 19. But Joseph her husband, being a just man, and not wishing to expose her to reproach, was minded to put her away privately. 20. But while he thought on these things, behold, an angel of the Lord appeared to him in a dream, saying, "Do not be afraid, Joseph, son of David, to take to thee Mary thy wife, for that which is begotten in her is of the Holy

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20f: Luke 1, 31-35.

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20. *That which is begotten in her is of the Holy Spirit:* that is, was conceived of the Holy Spirit. St. Joseph was not Jesus Christ's real father according to nature or generation, but His foster-father; that is, as the Spouse of Mary and His guardian, he was believed to be Jesus's father without being so. Nevertheless, in view of their marriage, St. Joseph was the Blessed Virgin's spouse, therefore the fruit of her blessed womb belonged to him. Incomparable is St. Joseph's dignity. Not only was the Queen of Heaven and earth subject to him, but the very Creator of the entire universe showed him filial reverence and love! Above all, St. Joseph is the Protector of the dying, because he had the happy fate of dying in the arms of Jesus and Mary. Let us frequently invoke the sweet and powerful names of Jesus, Mary and Joseph!

Spirit. 21. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." 22. Now all this came to pass that what was spoken by the Lord through the prophet might be fulfilled, 23. "Behold, the virgin shall be with child, and shall bring forth a son; and they shall call his name Emmanuel"; which is, interpreted, "God with us." 24. So Joseph, arising from sleep, did as the angel of the Lord had commanded him, and took unto him his wife. 25. And he did not know her till she

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23: Isa. 7, 14.

21. *He shall save his people:* that is, those who will believe in Him. The Son of God became man in order to save us; that is, to redeem us from sin and reopen Heaven for us. St. Augustine says, "God became man so that man would become God. Hence we must rejoice with human nature that it was assumed by the Word in order to be rendered immortal in Heaven. Now who will not aspire to become immortal through Jesus Christ?"

23. *The Virgin shall be with child:* is Isaias' well known prophecy, 7, 14. Mary Most Holy was always a virgin, and her perpetual virginity was joined to divine maternity in a way as admirable as it was singular. *Emmanuel* means *God with us:* Jesus Christ, the Word of God made man. In Jesus Christ, God is with us, because He became man, because He is the Head of us His members, and remains with us in the Most Holy Eucharist. Jesus Christ is both God and man. He is true God and true man. As the redeemed, we are the spiritual children of Mary, brothers of Jesus Christ and adopted children of the Father, Who is in Heaven. "In the Incarnation," says St. Bernard, "majesty humbled itself in order to unite itself with our clay, and to join in one person, God and earth, majesty and abjection, sublimity and nothingness."

25. *Her firstborn son:* that is, [illegible] Jesus [illegible]

brought forth her first-born son. And he called his name Jesus.

CHAPTER 2

THE MAGI

1. Now when Jesus was born in Bethlehem of Judea, in the days of King Herod, behold, Magi came from the East to Jerusalem, 2. saying, "Where is he that is born king of the Jews? For we have seen his star in the East and have come to worship him." 3. But when King Herod heard this, he was troubled, and so was all Jerusalem with him. 4. And, gathering together all the chief priests and Scribes of the people, he inquired of them where the Christ was to be born. 5. And they said to him, "In Bethlehem of Judea; for thus it is written by the prophet, 6. 'And thou, Bethlehem, of the land of Juda, art by no means least among the princes of Juda; for from thee shall come forth a leader who shall rule my people Israel.'"

7. Then Herod summoned the Magi secretly,

1: Luke 2, 1-7. 6: Mich. 5, 2.

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born" does not imply that Mary ever bore another child. Among the Jews this title belonged to an only child (if a son) to mark his rights and duties under the Law (Ex. 13, 2; Num. 8, 17). Thus the apostolic doctrine of Mary's perpetual virginity is in no way denied by this term.

1. *Bethlehem of Judea* is 8 kilometers from Jerusalem. Herod the Great governed or rather terrorized Palestine for 36 years. *Magi:* they probably came from Persia, and were a class of learned priests among the Chaldeans and the

and carefully ascertained from them the time when the star had appeared to them. 8. And sending them to Bethlehem, he said, "Go and make careful inquiry concerning the child, and when you have found him, bring me word, that I too may go and worship him."

9. Now they, having heard the king, went their way. And behold, the star that they had seen in the East went before them, until it came and stood over the place where the child was. 10. And when they saw the star they rejoiced exceedingly. 11. And entering the house, they found the child with Mary his mother, and falling down they worshipped him. And opening their treasures they offered him gifts of gold, frankincense and myrrh. 12. And being warned in a dream not to return to Herod, they went back to their own country by another way.

THE FLIGHT INTO EGYPT

13. But when they had departed, behold, an angel of the Lord appeared in a dream to Joseph, saying, "Arise, and take the child and his mother, and flee into Egypt, and remain there until I tell thee. For Herod will seek the child to destroy him." 14. So he arose, and took the child and his mother by night, and withdrew into Egypt, 15. and remained there until the death of Herod; that what was spoken by the Lord through the pro-

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Persians, dedicated to the study of the natural sciences and astrology.

15: Os. 11. 1.

phet might be fulfilled, "Out of Egypt I called my son."

THE INNOCENTS

16. Then Herod, seeing that he had been tricked by the Magi, was exceedingly angry; and he sent and slew all the boys in Bethlehem and all its neighbourhood who were two years old or under, according to the time that he had carefully ascertained from the Magi. 17. Then was fulfilled what was spoken through Jeremias the prophet, 18. "A voice was heard in Rama, weeping and loud lamentation; Rachel weeping for her children, and she would not be comforted, because they are no more."

THE RETURN TO NAZARETH

19. But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, 20. saying, "Arise, and take the child and his mother, and go into the land of Israel, for those who sought the child's life are dead." 21. So he arose and took the child and his mother, and went into the land of Israel. 22. But hearing that Arche-

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17f: Jer. 31, 15.

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19. The real date of Jesus Christ's birth does not coincide with the beginning of the Christian Era, but occurs in 750 of Rome, 4 B.C. This error was made by the monk Dionysius the Little, who thought up the actual system of expressing dates, counting the years from the birth of Jesus Christ. However, because of a miscalculation, he caused the Christian Era to begin at least four years later than the actual date when the Redeemer was born.

laus was reigning in Judea in place of his father Herod, he was afraid to go there; and being warned in a dream, he withdrew into the region of Galilee. 23. And he went and settled in a town called Nazareth; that there might be fulfilled what was spoken through the prophets, "He shall be called a Nazarene."

I: THE PUBLIC MINISTRY OF JESUS

I

CHAPTER 3

JOHN THE BAPTIST

1. Now in those days John the Baptist came, preaching in the desert of Judea, 2. and saying, "Repent, for the kingdom of heaven is at hand." 3. For this is he who was spoken of through Isaias the prophet, when he said, "The voice of one crying in the desert, 'Make ready the way of the Lord, make straight his path.'" 4. But John himself had a garment of camel's hair and a leathern girdle about his loins, and his food was locusts and wild honey. 5. Then there went out to him Jerusalem, and all Judea, and all the region about the Jordan;

1-12: Mark 1, 2-8; Luke 3, 2-18. 3: Isa. 40, 3.

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2. *Kingdom of Heaven* signifies a spiritual kingdom, although composed of men and visible. It begins here below in the Church and will be completed in the eternal life in Heaven.

6. and they were baptized by him in the Jordan, confessing their sins.

7. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "Brood of vipers! who has shown you how to flee from the wrath to come? 8. Bring forth therefore fruit befitting repentance, 9. and do not think to say within yourselves, 'We have Abraham for our father'; for I say to you that God is able out of these stones to raise up children to Abraham. 10. For even now the axe is laid at the root of the trees; every tree therefore that is not bringing forth good fruit is to be cut down and thrown into the fire. 11. I indeed baptize you with water, for repentance. But he who is coming after me is mightier than I, whose sandals I am not worthy to bear. He will baptize you with the Holy Spirit and with fire. 12. His winnowing fan is in his hand, and he will thoroughly clean out his threshing floor, and will gather his wheat into the barn; but the chaff he will burn up with unquenchable fire."

THE BAPTISM OF JESUS

13. Then Jesus came from Galilee to John, at the Jordan, to be baptized by him. 14. And John was for hindering him, and said, "It is I who ought to be baptized by thee, and dost thou come to me?" 15. But Jesus answered and said to him,

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9: John 8, 33. 39.—11: John 1, 15. 24-28.—13-17: Mark 1, 9-11; Luke 3, 21f; John 1, 31-34.

"Let it be so now, for so it becomes us to fulfil all justice." Then he permitted him. 16. And when Jesus had been baptized, he immediately came up from the water. And behold, the heavens were opened to him, and he saw the Spirit of God descending as a dove and coming upon him. 17. And behold, a voice from the heaven said, "This is my beloved Son, in whom I am well pleased."

CHAPTER 4

THE TEMPTATION

1. Then Jesus was led into the desert by the Spirit, to be tempted by the devil. 2. And after fasting forty days and forty nights, he was hungry. 3. And the tempter came and said to him, "If thou art the Son of God, command that these stones

1-11: Mark 1, 12; Luke 4, 1-13.

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16. On this occasion, Jesus instituted Baptism, which renders one capable to receive the other Sacraments. The Sacraments are signs of grace. Through grace, man ceases to be weak and vain and becomes, we would almost say, a God (St. Jerome). Man, then, is elevated not to the angelic, but to the divine order. Let us, therefore, greatly esteem grace and the means to receive it, that is, the Sacraments and prayer.

3. *Command that these stones become loaves of bread:* it is a mystery why God made man should arrive at the point of permitting Himself to be tempted, and it can only be explained by thinking of the immense love He has for us. Jesus dismissed the three temptations without hesitation. However, temptation itself is not a sin unless one consents to it,

become loaves of bread." 4. But he answered and said, "It is written, 'Not by bread alone does man live, but by every word that comes forth from the mouth of God.' "

5. Then the devil took him into the holy city and set him on the pinnacle of the temple, 6. and said to him, "If thou art the Son of God, throw thyself down; for it is written, 'He will give his angels charge concerning thee; and upon their hands they shall bear thee up, lest thou dash thy foot against a stone.' " 7. Jesus said to him, "It is written further, 'Thou shalt not tempt the Lord thy God.' "

8. Again, the devil took him to a very high mountain, and showed him all the kingdoms of the world and the glory of them. 9. And he said to him, "All these things I will give thee, if thou wilt fall down and worship me." 10. Then Jesus said to him, "Begone, Satan! for it is written, 'The Lord thy God shalt thou worship and him only shalt thou serve.' " 11. Then the devil left him; and behold, angels came and ministered to him.

II

JESUS IN CAPHARNAUM

12. Now when he heard that John had been

4: Deut. 8, 3.
6: Ps. 90, 11f.—7: Deut. 6. 16.—10: Deut. 6, 13.

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otherwise Jesus would not have permitted it in Himself.

5. *The holy city* is Jerusalem.

delivered up, he withdrew into Galilee. 13. And leaving the town of Nazareth, he came and dwelt in Capharnaum, which is by the sea, in the territory of Zabulon and Nephthalim; 14. that what was spoken through Isaias the prophet might be fulfilled: 15. "Land of Zabulon and land of Nephthalim, by the way to the sea, beyond the Jordan, Galilee of the Gentiles: 16. The people who sat in darkness have seen a great light; and upon those who sat in the region and shadow of death, a light has arisen." 17. From that time Jesus began to preach, and to say, "Repent, for the kingdom of heaven is at hand."

THE FIRST DISCIPLES CALLED

18. As he was walking by the sea of Galilee, he saw two brothers, Simon, who is called Peter, and his brother Andrew, casting a net into the sea (for they were fishermen). 19. And he said to them, "Come, follow me, and I will make you fishers of men." 20. And at once they left the nets, and followed him. 21. And going farther on, he saw two other brothers, James the son of Zebedee, and his brother John, in a boat with Zebedee their father, mending their nets; and he called them. 22. And immediately they left their nets and their father, and followed him.

15f: Isa. 9, 1f.—18-22: Mark 1, 16-20; Luke 5, 1-11.—6, 13. 12-17: Mark, 14f; Luke 4, 14. 31.

15-16. *Galilee of the Gentiles* was northern Galilee.

MISSION OF PREACHING AND MIRACLES

23. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every sickness among the people. 24. And his fame spread into all Syria; and they brought to him all the sick suffering from various diseases and torments, those possessed, and lunatics, and paralytics; and he cured them. 25. And large crowds followed him from Galilee and Decapolis and Jerusalem and Judea, and from beyond the Jordan.

III

CHAPTER 5

THE BEATITUDES

1. And seeing the crowds, he went up the mountain. And when he was seated, his disciples came to him. 2. And opening his mouth he taught them saying, 3. "Blessed are the poor in spirit,

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23: Mark 1, 39; Luke 4, 15. 44.—25: Mark 3, 7; Luke 6, 17-19.—3-12: Luke 6, 20-23.—4: Ps. 36, 11.

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25. *The Decapolis* was a confederation of about ten cities to the south and to the east of Lake Genesareth.

5, 3. *Blessed are the poor . . . :* The poor of spirit are those who: 1. in the intimacy of their soul are detached from exterior goods, above all, from riches and honours; 2. show spontaneous contempt of them every time they can; 3. if they possess them, they use them with moderation and honesty; 4. if they lack them, they do not seek them with anxiety; 5. if for theirs is the kingdom of heaven. 4. Blessed are the meek, for they shall possess the earth. 5. Blessed art they who mourn, for they shall be comforted. 6. Blessed are they who hunger and

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5: Isa. 61, 2f; Apoc. 21, 4.

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they lose them, they suffer the loss with submission to the divine will. Poverty of spirit makes the Christian detach his heart from created things and with firm hope direct it towards the Creator and Heaven. St. Francis of Assisi, who practised poverty most perfectly, was wont to say: "So great is the good which I expect, that every pain is a pleasure to me!" True riches do not consist in the treasures of this earth . . . but in grace, in virtue, in merit and in the friendship of God.

4. *Blessed are the meek:* The meek, that is, the gentle, are those who are kind to their neighbours, patiently tolerating annoyances without complaining and without avenging themselves. St. Francis de Sales often repeated: "More flies are attracted with a spoon of honey than with a barrel of vinegar!" Thus he explained that men can be conquered more through gentle goodness than with severity or bitter zeal.

5. *Blessed are they who mourn:* They are all those who in this vale of tears find themselves in pain and in sorrow, because of the dangers, the temptations, the evils and the trials of the present life and hence aim at Heaven, to the repose in Paradise.

6. *Blessed are they who hunger and thirst . . . :* The word justice mentioned here does not mean to pay debts, not to injure our neighbour or to defend our own rights in court, but signifies sanctity, that is, that interior justice which renders man dear to God when he does the will of God. Hence, those who daily try to progress in perfection and in charity towards God and their neighbour, have hunger and thirst for justice. "The just man," says St. Bernard, "never thinks he has reached his goal nor does he say: 'It is enough now!' But he continually feels a greater hunger and thirst for

thirst for justice, for they shall be satisfied. 7. Blessed are the merciful, for they shall obtain mercy. 8. Blessed are the clean of heart, for they shall see God. 9. Blessed are the peacemak-

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8: Pss. 23, 4; 72, 1.

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justice. If he should live forever, he would always strive to grow in justice and sanctity."

7. *Blessed are the merciful:* All men need divine mercy, hence they too must be merciful towards others as they wish God to be with them. To be merciful, to have pity always and to forgive is something entirely peculiar to God; consequently St. John Chrysostom writes: "To be merciful means to be perfect and, better still, I will say it is to be God, because a divine function is exercised and fulfilled."

8. *Blessed are the clean of heart:* The clean of heart are those who not only flee from mortal sin, and especially sins of impurity, but also, as far as is possible, abstain from venial sin, and practise holy purity with great delicacy. According to the Bible, purity also consists in simplicity and uprightness of heart. Jesus promises to the pure of heart, not only an intuitive vision in Heaven, but also the filial knowledge of God on earth, united to a tender confidence in Him.

9. *Blessed are the peacemakers:* They are those who not only keep themselves at peace with their neighbour, but also apply themselves to maintain peace among their fellowmen. The Most Sacred Heart of Jesus greatly loves and esteems peace in the hearts, in the families and in society, where His image is honoured. On the contrary, the persons who cause evil, who slander, who calumniate and sow discord, greatly displease God. "To show oneself peaceful towards others," writes St. John Chrysostom, "does not only signify to cause enemies to be reconciled among themselves, but also to forget all injuries for love of peace; because the peace which gives happiness is not that which is only on the lips, but that which reposes in the heart."

ers, for they shall be called children of God. 10. Blessed are they who suffer persecution for justice' sake, for theirs is the kingdom of heaven. 11. Blessed are you when men reproach you, and persecute you, and, speaking falsely, say all manner of evil against you, for my sake. 12. Rejoice and exult, because your reward is great in heaven; for so did they persecute the prophets who were before you.

THE DISCIPLES COMPARED TO SALT AND LIGHT

13. "You are the salt of the earth; but if the salt loses its strength, what shall it be salted with? It is no longer of any use but to be thrown out and trodden underfoot by men.

10: 1 Pet. 2, 20; 3, 14; 4, 14.
13: Mark 9, 49; Luke 14, 34f.

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10. *Blessed are they who suffer persecution . . . :* in this world the good will always be persecuted, just as the Church is persecuted, as were the Apostles and as was Jesus the Redeemer. Nevertheless, not all the persecuted are blessed, only those who suffer persecution for justice's sake; that is, they who patiently suffer derisions, calumnies and persecutions for the love of Jesus.

13-15. Christ's Church is alluded to in these verses. She is manifest and visible and is compared to a city situated on top of a mountain, which can be seen from all sides; since she is to be obeyed by all, it is necessary that everyone be able to know her. In the ninth article of the Creed we believe that there is a supernatural, visible, perfect, holy and universal society which Jesus Christ instituted while He was on this earth, and called it the Church. She is His Mystical Body. Jesus Christ instituted the Church so that men would

14. "You are the light of the world. A city set on a mountain cannot be hidden. 15. Neither do men light a lamp and put it under the measure, but upon the lamp-stand, so as to give light to all in the house. 16. Even so let your light shine before men, in order that they may see your good works and give glory to your Father in heaven.

THE OLD LAW AND THE NEW

17. "Do not think that I have come to destroy the Law or the Prophets. I have not come to destroy, but to fulfil. 18. For amen I say to you, till heaven and earth pass away, not one jot or one title shall be lost from the Law till all things have been accomplished. 19. Therefore whoever does away with one of these least commandments, and so teaches men, shall be called least in the kingdom of heaven; but whoever carries them out and teaches them, he shall be called great in the kingdom of heaven. 20. For I say to you that unless your justice exceeds that of the Scribes and Pharisees, you shall not enter the kingdom of heaven.

15: Mark 4, 21.—18: Luke 16, 17.

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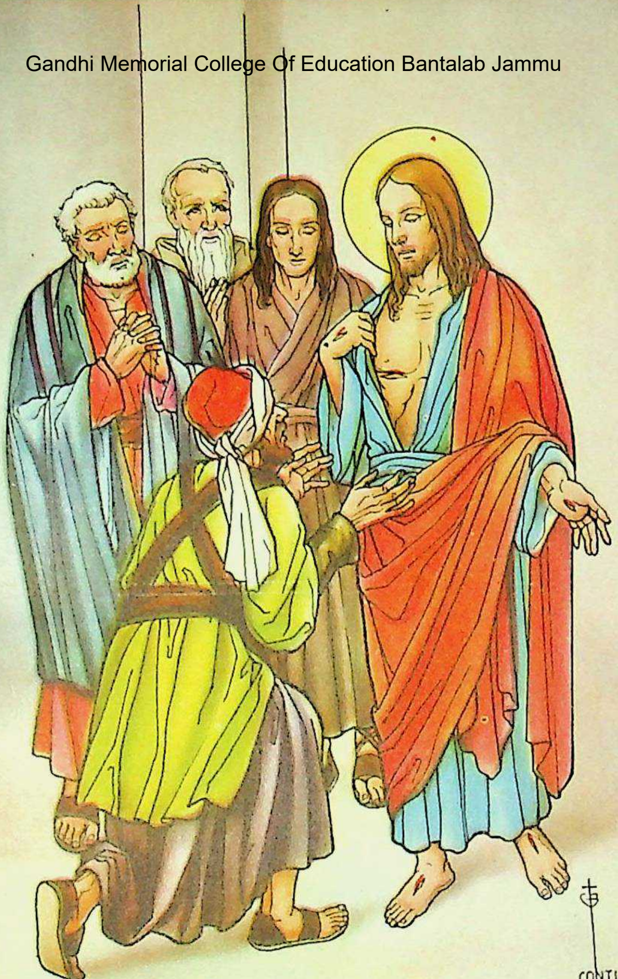
find in her the safe guide and the means of sanctity and salvation. Jesus Christ has imposed upon us the sacred duty of listening to and of following the teachings of His Church under pain of being considered as pagans and idolaters (Matt. 18: 17) because He made her infallible: this is a solemn truth of faith. Therefore Jesus threatens with serious punishments those who do not obey her. "O Lord!" exclaims Richard of St. Victor, "if that which we believe and is taught by the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AGAINST ANGER

21. "You have heard that it was said to the ancients, 'Thou shalt not kill', and that whoever shall kill shall be liable to judgment. 22. But I say to you that everyone who is angry with his brother shall be liable to judgment; and whoever says to his brother, 'Raca', shall be liable to the Sanhedrin; and whoever says, 'Thou fool!', shall be liable to the fire of Gehenna. 23. Therefore, if thou art offering thy gift at the altar, and there

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21: Ex. 20, 13; Deut. 5, 17.

Church is erroneous, it is You Who deceives us." But God and the Church cannot deceive. Therefore St. Ambrose thus exhorts the faithful: "We must keep ourselves on the boat of the Church while on the stormy sea of the world; violent winds toss her, roaring waves envelop her, numerous pirates lay snares for her, trying to destroy her and to sink her. But she will never be shipwrecked, because Jesus Christ's Cross is its mast, the Celestial Father governs her stern and is her pilot, the Holy Spirit is the favourable wind that directs her into port, while twelve able seamen, the twelve Apostles, guide her through the sand pits and rocks so ably that she overcomes all obstacles without ever being stranded."

22. *Shall be liable to the fire of Gehenna:* The valley which surronuds Jerusalem on the south was called Gehenna and had become synonimous with hell because a fire was always burning there in order to burn the rubbish of the city. Therefore, one who grievously breaks the law of God is condemned to hell. "When an ardent desire of sin invades you, I wish that you would think of the terrible and intolerable tribunal of Christ, in which the Judge will sit upon a very high throne and all the creatures will assist at it, trembling at the glorious sight of Him. Each one of us will also be led there to answer for all the actions performed during life.

rememberest that thy brother has anything against thee, 24. leave thy gift before the altar and go first to be reconciled to thy brother, and then come and offer thy gift. 25. Come to terms with thy opponent quickly while thou art with him on the way, lest thy opponent deliver thee to the judge, and the judge to the officer, and thou be cast into prison. 26. Amen I say to thee, thou wilt not come out from it until thou cast paid the last penny.

CHASTITY OF MIND AND BODY

27. "You have heard that it was said to the ancients, 'Thou shalt not commit adultery.' 28. But I say to you that anyone who so much as looks with lust at a woman has already committed adultery with her in his heart.

25f: Luke 12, 58f.—27: Ex. 20, 14; Deut. 5, 18.

Fear these things and, impressed with holy fear, restrain the desire of sin in your soul" (St. John Chrysostom).

28. *Looks with lust:* that is, with evil desire. The ninth commandment forbids us evil thoughts and desires. It commands us perfect interior purity of soul and the maximum respect, even in the intimacy of the heart, for the sanctuary of the family. Blessed are they who have a pure heart, because they shall see God! They will see Him here below through His grace; they will see Him in Heaven through the beatific vision and through the enjoyment of the celestial glory. "The fruit of purity is all sweet," writes St. Cyril; "incomparable is its beauty, most sweet is its sorrow, inestimable is its value." Let us therefore say with St. Augustine: "You, O Lord, command that I be pure; hence give me the strength to be so, and then command whatever You wish."

29. "So if thy right eye is an occasion of sin to thee, pluck it out and cast it from thee; for it is better for thee that one of thy members should perish than that thy whole body should be thrown into hell. 30. And if thy right hand is an occasion of sin to thee, cut it off and cast it from thee; for it is better for thee that one of thy members should be lost than that thy whole body should go into hell.

DIVORCE

31. "It was said, moreover, 'Whoever puts away his wife, let him give her a written notice of dismissal.' 32. But I say to you that everyone who puts away his wife, save on account of immorality, causes her to commit adultery; and he who marries a woman who has been put away commits adultery.

CONCERNING OATHS

33. "Again, you have heard that it was said to the ancients, 'Thou shalt not swear falsely, but fulfil thy oaths to the Lord.' 34. But I say to you

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29f: 18, 8f; Mark 9, 42, 46.

31: 19, 3-9, Deut. 24, 1.—32: Mark 10, 11; Luke 16, 18.

33: Lev. 19, 12; Num. 30, 3; Deut. 23, 21.—34: Isa. 66, 1.

29-30. *So if thy eye . . . if thy hand* . . . God in the fifth commandment forbids mutilation. Hence He cannot command here that we remove the eye or cut off the hand that scandalizes. The meaning rather is this; If a thing or a person were as dear to us as our own eye or right hand, if it is an occasion of sin, we must flee from him or get rid of it. St. Francis de Sales graciously says that it is not the question of removing one's eye from his forehead, but that not to swear at all: neither by heaven, for it is the throne of God; 35. nor by the earth, for it is his footstool; nor by Jerusalem, for it is the city of the great King. 36. Neither do thou swear by thy head, for thou canst not make one hair white or black. 37. But let your speech be, 'Yes, yes'; 'No, no'; and whatever is beyond these comes from the evil one.

THE NEW LAW OF TALION

38. "You have heard that it was said, 'An eye for an eye,' and, 'A tooth for a tooth.' 39. But I say to you not to resist the evil-doer; on the contrary, if someone strike thee on the right cheek, turn to him the other also; 40. and if anyone would go to law with thee and take thy tunic, let him take thy cloak as well; 41. and whoever forces thee to go for one mile, go with him two. 42. To him who asks of thee, give; and from him who would borrow of thee, do not turn away.

THE LOVE OF ENEMIES

43. "You have heard that it was said, 'Thou shalt love thy neighbour, and shalt hate thy enemy.' 44. But I say to you, love your enemies, do good to those who hate you, and pray for those who persecute and calumniate you, so that you may be children of your Father in heaven, who

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37: Jas. 5, 12.—38: Lev. 24, 19f.—39-48; Luke 6, 27-36.
42: Deut. 15, 7f.—43: Lev. 19, 18.

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of removing from the eyes the things or the persons that scandalize us.

makes his sun to rise on the good and the evil, and sends rain on the just and unjust. 46. For if you love those that love you, what reward shall you have? Do not even the publicans do that? 47. And if you salute your brethren only, what are you doing more than others? Do not even the Gentiles do that?

48. "You therefore are to be perfect, even as your heavenly Father is perfect.

CHAPTER 6

PURITY OF INTENTION

1. "Take heed not to do your good before men, in order to be seen by them; otherwise you shall have no reward with your Father in heaven.

ALMSGIVING

2. "Therefore when thou givest alms, do not sound a trumpet before thee, as the hypocrites

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* 48. *As your heavenly Father is perfect . . . :* The perfection which Jesus inculcates here, is partly obligatory and partly of counsel. That which regards the commandments and the duties of one's state in life is obligatory for everyone, because everyone in his own state must force himself to be a perfect Christian. That which regards the evangelical counsels, that is, voluntary poverty, chastity and religious obedience, etc., is of counsel. The perfection which Jesus demands, either obligatory or of counsel, is not a human or exterior perfection, but a divine, interior perfection, similar to that of God. God, our Father, does not want degenerate children, but desires children similar to Himself. Be therefore perfect in meekness, in purity of heart, in patience, in charity and in all the virtues commanded by the Law of God and of the Church.

do in the synagogues and streets, in order that they may be honoured by men. Amen I say to you, they have received their reward. 3. But when thou givest alms, do not let thy left hand know what thy right hand is doing, 4. so that thy alms may be given in secret; and thy Father, who sees in secret, will reward thee.

PRAYER

5. "Again, when you pray, you shall not be like the hypocrites, who love to pray standing in the synagogues and at the street corners, in order that they may be seen by men. Amen I say to you, they have received their reward. 6. But when thou prayest, go into thy room, and closing thy door, pray to thy Father in secret; and thy Father, who sees in secret, will reward thee.

7. "But in praying, do not multiply words, as the Gentiles do; for they think that by saying a great deal, they will be heard. 8. So do not be like them; for your Father knows what you need before you ask him. 9. In this manner therefore shall

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9: Luke 11, 2ff.

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9. *Therefore shall you pray: Our Father . . . :* Our Father and not my Father, because Jesus wants that each one should pray for all, as He became flesh, suffered and died for all, and in Him all of us form one Mystical Body. Praying for all, we also participate in everyone's prayers. How beautiful and consoling is this invisible but real communication among the members of the Church! The Our Father is the prayer taught and recommended by Jesus Christ, which is therefore called the Lord's Prayer. The Our Father is the most

you pray: 'Our Father who art in heaven, hallowed be thy name. 10. Thy kingdom come, thy will be done on earth, as it is in heaven. 11. Give us this day our daily bread. 12. And forgive us our debts, as we also forgive our debtors. 13. And lead us not into temptation, but deliver us from evil.' 14. For if you forgive men their offences, your heavenly Father will also forgive you your offences. 15. But if you do not forgive men, neither will your Father forgive you your offences.

FASTING

16. "And when you fast, do not look gloomy like the hypocrites, who disfigure their faces in order to appear to men as fasting. Amen I say to you, they have received their reward. 17. But thou, when thou dost fast, anoint thy head and wash thy face, 18. so that thoy mayest not be seen fasting by men, but by thy Father, who is in secret; and thy Father, who sees in secret, will reward thee.

14: 18, 35; Mark 11, 25.

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prayer, because it issued from the mind and Heart of Jesus Christ, and in seven brief requests contains that which we must ask of God as His children and as brothers among ourselves. "What an honour it is for us to call God our Father! But let us not forget that to call God our Father implies that we are obliged to conduct ourselves as children of God, so that if we are happy to have God as our Father, He will be happy to have us as His children." (St. Cyprian). Jesus said: " 'Whatsoever you shall ask the Father in My Name, you shall receive it': how much more efficaciously then will we receive that which we ask in the Name of Christ if we pray with His own words?" (St. Cyprian)

TRUE RICHES

19. "Do not lay up for yourselves treasures on earth, where rust and moth consume, and where thieves break in and steal; 20. but lay up for yourselves treasures in heaven, where neither rust nor moth consumes, nor thieves break in and steal. 21. For where thy treasure is, there also will thy heart be.

22. "The lamp of the body is the eye. If thy eye be sound, thy whole body will be full of light. 23. But if thy eye be evil, thy whole body will be full of darkness. Therefore if the light that is in thee is darkness, how great is the darkness itself!

24. "No man can serve two masters; for either he will hate the one and love the other, or else he will stand by the one and despise the other. You cannot serve God and mammon.

TRUST IN GOD

25. "Therefore I say to you, do not be anxious for your life, what you shall eat; nor yet for your body, what you shall put on. Is not the life a greater thing than the food, and the body than the clothing? 26. Look at the birds of the air: they do not sow, or reap, or gather into barns; yet your heavenly Father feeds them, Are not you of

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19: Luke 12, 33.—22: Luke 11, 34-36.—24: Luke 16, 13.
25-33: Luke 12, 22-31.

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24. *Mammon,* in the Palestinian tongue, signifies riches. Riches and God are two rivals who contest with one another for man's heart.

much more value than they? 27. But which of you by being anxious about it can add to his stature a single cubit?

28. "And as for clothing, why are you anxious? Consider how the lilies of the field grow; they neither toil nor spin, 29. yet I say to you that not even Solomon in all his glory was arrayed like one of these. 30. But if God so clothes the grass of the field, which flourishes today but tomorrow is thrown into the oven, how much more you, O you of little faith!

31. "Therefore do not be anxious, saying, 'what shall we eat?' or, 'What shall we drink?' or, 'What are we to put on?' 32. (for after all these things the Gentiles seek); for your Father knows that you need all these things. 33. But seek first the kingdom of God and his justice, and all these things shall be given you besides. 34. Therefore do not be anxious about tomorrow; for tomorrow will have anxieties of its own. Sufficient for the day is its own trouble.

CHAPTER 7

AVOIDING JUDGMENTS

1. "Do not judge, that you may not be judged. 2. For with what judgment you judge, you shall be judged; and with what measure you measure,

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1f: Mark 4, 24; Luke 6, 37f.

1-5. *Do not judge . . . :* Here Jesus forbids rash or malignant judgment of our neighbour as well as detraction it shall be measured to you. 3. But why dost thou see the speck in thy brother's eye, and yet dost not consider the beam in thy own eye? 4. Or how canst thou say to thy brother, 'Let me cast out the speck from thy eye'; and behold, there is a beam in thy own eye? 5. Thou hypocrite, first cast out the beam from thy own eye, and then thou wilt see clearly to cast out the speck from thy brother's eye.

6. "Do not give to dogs what is holy, neither cast your pearls before swine, or they will trample them under their feet and turn and tear you.

POWER OF PRAYER

7. "Ask and it shall be given you; seek, and

3.—5: Luke 6, 41f.
7-11: Mark 11, 24; Luke 11, 9-13.

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or slandering others. "Why do you appoint yourself to judge your brother? He is your equal, it is not your duty to pronounce judgment on him. Never has there been a sin commited by a man so enormous that any other man could not commit it also if the Creator's assistance were lacking to him" (St. Augustine). "Do not judge or condemn anyone," says St. John Chrysostom, "nor trust a suspicion, without first ascertaining for yourself how things really are." In fact, let us not forget St. Bernard's wise teaching: "If you cannot excuse the action, at least excuse the intention: suppose that he did not know or was deceived or perhaps made a mistake. If, however, the fault is so certain as to exclude any doubts, and cannot be hidden, even then try to excuse the offender, saying to yourself: The temptation was too strong. Who knows what a massacre it would have made of me, if it had assailed me with the same violence!" See also: Mark 10: 19.

you shall find; knock, and it shall be opened to you. 8. For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it shall be opened. 9. Or what man is there among you, who, if his son asks him for a loaf, will hand him a stone; 10. or if he asks for a fish, will hand him a serpent? 11. Therefore, if you, evil as you are, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him!

THE GOLDEN RULE

12. "Therefore all that you wish men to do to you, even so do you also to them; for this is the Law and the Prophets.

OBSTACLES TO VIRTUE

13. "Enter by the narrow gate. For wide is the gate and broad is the way that leads to destruction, and many there are who enter that way. 14. How narrow the gate and close the way that leads to life! And few there are who find it.

15. "Beware of the false prophets, who come to

12: Luke 6, 31.—13: Luke 13, 24.

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speaks in the imperative, He most assuredly wants to be obeyed. It is therefore necessary to pray and to pray often. He who prays little, obtains little, he who prays much, obtains much; he who prays a great deal, becomes a saint.

15. *False prophets* are those who sow errors or introduce evil customs, whatever be the means with which they propagate them. They are known by their fruits! It is Jesus who says it! He is not deceived; one day He will judge

in sheep's clothing, but inwardly are ravenous wolves. 16. By their fruits you will know them. Do men gather grapes from thorns, or figs from thistles? 17. Even so, every good tree bears good fruit, but the bad tree bears bad fruit. 18. A good tree cannot bear bad fruit, nor can bad tree bear good fruit. 19. Every tree that does not bear good fruit is cut down and thrown into the fire. 20. Therefore, by their fruits you will know them.

21. "Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven; but he who does the will of my Father in heaven shall enter the kingdom of heaven. 22. Many will say to me in that day, 'Lord, Lord, did we not prophesy in thy name, and cast out devils in thy name, and work many miracles in thy name?' 23. And then I will declare to them, 'I never knew you. Depart from me, you workers of iniquity!'

CONCLUSION OF THE SERMON

24. "Everyone therefore who hears these my words and acts upon them, shall be likened to a wise man who built his house on rock. 25. And the rain fell, and the floods came, and the winds blew and beat against that house, but it did not fall, because it was founded on rock. 26. And everyone who hears these my words and does not act upon them, shall be likened to a foolish man who built

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17: 12, 33.—19: 3, 10.

23: Luke 13, 27; Ps. 6, 9; 118, 115.—24-27: Luke 6, 47-49.

his house on sand. 27. And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and was utterly ruined."

EPILOGUE

28. And it came to pass when Jesus had finished these words, that the crowds were astonished at his teaching; 29. for he was teaching them as one having authority, and not as their Scribes and Pharisees.

CHAPTER 8

A LEPER

1. Now when he had come down from the mountain, great crowds followed him. 2. And behold, a leper came up and worshipped him, saying, "Lord, if thou wilt, thou canst make me clean." 3. And stretching forth his hand Jesus touched him, saying, "I will; be thou made clean." And immediately his leprosy was cleansed. 4. And Jesus said to him, "See thou tell no one; but go, show thyself to the priest, and offer the gift that Moses commanded, for a witness to them."

THE CENTURION'S SERVANT

5. Now when he had entered Capharnaum, there came to him a centurion who entreated him, 6.

1-4: Mark 1, 40-44; Luke 5, 12-14.—4a: 9, 30; Mark 7, 36.—4b: Lev. 14, 2-32; Luke 17, 14.

5-13: Luke 7, 1-10.

saying, "Lord, my servant is lying sick in the house, paralysed, and is grievously afflicted.' 7. Jesus said to him, "I will come and cure him." 8. But in answer the centurion said, "Lord, I am not worthy that thou shouldst come under my roof; but only say the word, and my servant will be healed. 9. For I too am a man subject to authority, and have soldiers subject to me; and I say to one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it."

10. And when Jesus heard this, he marvelled, and said to those who were following him, "Amen

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10. *I have not found so great a faith in Israel . . . :* Christ praises highly the great faith of this Gentile Centurion, but at the same time reproaches the unbelieving Jews and in them all those who are unwilling to believe in Him. St. Augustine says to these: "You believe that which you please and reject that which you do not like, you do not believe in the Gospel, but in yourselves. You want to put yourselves in the place of authority." "In fact, without faith it is impossible to please God," loudly proclaims the author of *Hebrews* (11: 6). "Moreover, faith without works is dead," exclaims St. James (James 2: 17). Theology also teaches that works without faith are dead. Hence it is not enough to live, as is said, "as gentlemen", but we must live as believers. In his masterpiece, "The Betrothed", Manzoni subtly and ironically names nine types of "gentlemen": the greater part of which were certainly not models of virtue, but . . . all "gentlemen", to listen to them. Even the abominable Griso considered himself a gentleman while stealing the treasure of his worthy master. So bold is the world in corrupting moral concepts! "At present we love believing that which we will see; in Heaven we will love seeing that which we believed" (St. Augustine).

I say to you, I have not found such great faith in Israel. 11. And I tell you that many will come from the east and from the west, and will feast with Abraham and Isaac and Jacob in the kingdom of heaven, 12. but the children of the kingdom will be put forth into the darkness outside; there will be the weeping, and the gnashing of teeth." 13. Then Jesus said to the centurion, "Go thy way; as thou hast believed, so be it done to thee." And the servant was healed in that hour.

PETER'S MOTHER-IN-LAW

14. And when Jesus had come into Peter's house, he saw Peter's mother-in-law lying in bed, sick with a fever. 15. And he touched her hand, and the fever left her; and she rose and began to wait on them.

OTHER MIRACLES

16. Now when it was evening, they brought to him many who were possessed, and he cast out the spirits with a word, and cured all who were sick; 17. that what was spoken through Isaias the prophet might be fulfilled, who said, "He himself took up our infirmities, and bore the burden of our ills."

SACRIFICE TO FOLLOW CHRIST

18. But when Jesus saw great crowds about

12: 22, 13; 24, 51; 25, 30.
17: Isa. 53, 4.—19-22: Luke 9, 57-60.

him, he gave orders to go across the sea. 19. Then a Scribe came and said to him, "Master, I will follow thee wherever thou goest." 20. But Jesus said to him, "The foxes have dens, and the birds of the air have nests; but the Son of Man has nowhere to lay his head." 21. And another, who was one of his disciples, said to him, "Lord, let me first go and bury my father." 22. But Jesus said to him, "Follow me, and leave the dead to bury their own dead."

THE STORM ON THE LAKE

23. Then he got into a boat, and his disciples followed him. 24. And behold, there arose a great storm on the sea, so that the boat was covered by the waves; but he was asleep. 25. So they came and woke him, saying, "Lord, save us! we are perishing!" 26. But he said to them, "Why are you fearful, O you of little faith?" Then he arose and rebuked the wind and the sea, and there came a great calm. 27. And the men marvelled, saying, "What manner of man is this, that even the wind and the sea obey him?"

EXPULSION OF THE DEVILS IN GERASA

28. Now when he had come to the other side, to the country of the Gerasenes, there met him

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23-27: Mark 4, 35-40; Luke 8, 22-25.—28.

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28. Jesus disembarked in territory near Gadara, situated about 10 kilometres from the lake. See also Mark 5: 1.

two men who were possessed, coming from the tombs, so exceedingly fierce that no one could pass by that way. 29. And behold, they cried out, saying, "What have we to do with thee, Son of God? Hast thou come here to torment us before the time?"

30. Now not far from them there was a herd of many swine, feeding. 31. And the devils kept entreating him, saying, "If thou cast us out, send us into the herd of swine." 32. And he said to them, "Go!" And they came out and entered into the swine; and behold, the whole herd rushed down the cliff into the sea, and perished in the water. 33. But the swineherds fled, and going away into the town, they reported everything, and what had befallen the men possessed by demons. 34. And behold, all the town came out to meet Jesus; and on seeing him they entreated him to depart from their district.

CHAPTER 9

A PARALYTIC AT CAPHARNAUM

1. And getting into a boat, he crossed over and came to his own town. 2. And behold, they brought to him a paralytic lying on a pallet. And Jesus, seeing their faith, said to the paralytic,

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34: Mark 5, 1-17; Luke 8, 26-37.
1-8: Mark 2, 3-12; Luke 5, 18-26.

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1. *His town* is Capharnaum, which became His dwelling place when He began His public life. The city is situated on the shores of Lake Tiberias, on the great Syrian-Egyptian way.

"Take courage, son; thy sins are forgiven thee." 3. And behold, some of the Scribes said within themselves, "This man blasphemes." 4. And Jesus, knowing their thoughts, said, "Why do you harbour evil thoughts in your hearts? 5. For which is easier, to say, 'Thy sins are forgiven thee,' or to say, 'Arise and walk'? 6. But that you may know that the Son of Man has power on earth to forgive sins"—then he said to the paralytic —"Arise, take up thy pallet and go to thy house." 7. And he arose, and went away to his house. 8. But when the crowds saw it, they were struck with fear, and glorified God who had given such power to men.

THE CALL OF MATTHEW

9. Now as Jesus passed on from there, he saw a man named Matthew sitting in the tax-collector's place, and said to him, "Follow me." And he arose and followed him. 10. And it came to pass as he was at table in the house, that, behold,

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9-13: Mark 2, 14-17; Luke 5, 27-31.

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4. *Knowing their thoughts:* God knows everything, even our thoughts: He is Omniscient. Hence, St. Augustine says to the sinner: "If you desire to commit sin, seek a place where God will not see you, and then do what you want". But where can we find this place, if God is everywhere? "Hence we must fear God in public and in private. Are you walking? He sees you. Is the light shining? He sees you. Is it dark? He sees you. You enter a room? He sees you. O! Let us fear Him Who has care to always keep His eye on us, and fearing Him, let us try not to offend Him.

many publicans and sinners came to the table with Jesus and his disciples. 11. And the Pharisees seeing it, said to his disciples, "Why does your master eat with publicans and sinners?" 12. But Jesus heard it, and said, "It is not the healthy who need a physician, but they who are sick. 13. But go, and learn what this means: 'I desire mercy, and not sacrifice.' For I have come to call sinners, not the just."

THE QUESTION OF FASTING

14. At that time the disciples of John came to him, saying, "Why do we and the Pharisees often fast, whereas thy disciples do not fast?" 15. And Jesus said to them, "Can the wedding guests mourn as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then they will fast. 16. And no one puts a patch of raw cloth on an old garment, for the patch tears away from the garment, and a worse rent is made. 17. Nor do people pour new wine into old wine-skins, else the skins burst, the wine is spilt, and the skins are ruined. But they put new wine into fresh skins, and both are saved."

11: Luke 15, 2.—13: Os. 6, 6.
14-17: Mark 2, 18-22; Luke 5, 33-38.

16-17. *For raw cloth and new wine,* Jesus means His doctrine which must not put on as a mending of the Old Law, nor must it infuse itself into tainted souls wholly unprepared to receive it (St. Jerome).

THE RULER'S DAUGHTER; THE WOMAN WITH A HEMORRHAGE

18. As he was saying this to them, behold, a ruler came up and worshipped him, saying, "My daughter has just now died; but come and lay thy hand upon her, and she will return to life." 19. And Jesus arose and followed him, and so did his disciples.

20. Now a woman who for twelve years had been suffering from hemorrhage, came up behind him and touched the tassel of his cloak, 21. saying to herself, "If I touch but his cloak I shall be saved." 22. But Jesus, turning and seeing her, said, "Take courage, daughter; thy faith has saved thee." 'And the woman was restored to health from that moment.

23. And when Jesus came to the ruler's house, and saw the flute players and the crowd making a din, he said, 24. "Begone, the girl is asleep, not dead." And they laughed him to scorn. 25. But when the crowd had been put out, he went in and took her by the hand; and the girl arose. 26. And the report of this spread throughout all that district.

TWO BLIND MEN

27. Now as Jesus was passing on from there, two blind men followed hm, crying out and saying, "Have pity on us, Son of David!" 28. And

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18-26: Mark 5, 22-43; Luke 8, 41-56.
21: 14, 36.

when he had reached the house, the blind men came to him. And Jesus said to them, "Do you believe that I can do this to you?" They answered him, "Yes, Lord." 29. Then he touched their eyes, saying, "Let it be done to you according to your faith." 30. And their eyes were opened. And Jesus strictly charged them, saying, "See that no one knows of this!" 31. But they went out and spread his fame abroad throughout all that district.

A DUMB DEMONIAC

32. Now as they were going out, behold, there was brought to him a dumb man possessed by a devil. 33. And when the devil had been cast out, the dumb man spoke; and the crowds marvelled, saying, "Never has the like been seen in Israel." 34. But the Pharisees said, "By the prince of devils he casts out devils."

THE MISSION OF THE APOSTLES

35. And Jesus was going about all the towns and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and curing every kind of disease and infirmity. 36. But seeing the crowds, he was moved with compassion for them, because they were bewildered and dejected, like sheep without a shepherd. 37. Then he said to his disciples, "The harvest indeed is great, but the labourers are few. 38. Pray therefore the Lord

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32-34: 12, 22-24; Luke 11, 14f.

[illegible] 6, 34; Ezech. 34, [illegible]; Luke 10, 2[illegible] of the harvest to send forth labourers into his harvest."

CHAPTER 10

1. Then having summoned his twelve disciples, he gave them power over unclean spirits, to cast them out, and to cure every kind of disease and infirmity.

2. Now these are the names of the twelve apostles: first Simon, who is called Peter, and his brother Andrew; 3. James the son of Zebedee, and his brother John; Philip and Bartholomew; Thomas and Matthew the publican; James the son of Alpheus, and Thaddeus; 4. Simon the Cananean, and Judas Iscariot, he who betrayed him.

5. These twelve Jesus sent forth, having instructed them thus: "Do not go in the direction of the Gentiles, nor enter the towns of Samaritans; 6. but go rather to the lost sheep of the house of Israel. 7. And as you go, preach the message, 'The kingdom of heaven is at hand!' 8. Cure the sick, raise the dead, cleanse the lepers, cast out devils. Freely you have received, freely give. 9. Do not keep gold, or silver, or money in

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1-15: Mark 6, 7-13, Luke 9, 1-5.—2-4: Mark 3, 14-19; Luke 6, 13-16; Acts 1, 13.—6: 15, 24.

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5. *The Samaritans,* in habitual discord with the Jews, only accepted the five books of Moses and circumcision in the Jewish religion (St. Anselm). For the time being, Jesus did not want His disciples to go out and preach beyond the confines of the [illegible] people.

your girdles, 10. no wallet for your journey, nor two tunics, nor sandals, nor staff; for the labourer deserves his living.

11. "And whatever town or village you enter, inquire who in it is worthy; and stay there until you leave. 12. As you enter the house, salute it. 13. If then that house be worthy, your peace will come upon it; but if it be not worthy, let your peace return to you. 14. And whoever does not receive you, or listen to your words—go forth outside that house or town, and shake off the dust from your feet. 15. Amen I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that town.

OPPOSITION FORETOLD

16. "Behold, I am sending you forth like sheep in the midst of wolves. Be therefore wise as serpents, and guileless as doves. 17. But beware of men; for they will deliver you up to the councils, and scourge you in their synagogues, 18. and you will be brought before governors and kings for my sake, for a witness to them and to the Gentiles. 19. But when they deliver you up, do not be anxious how or what you are to speak; for what you are to speak will be given you in that hour. 20. For it is not you who are speaking, but the Spirit of your Father who speaks through you. 21. And brother will hand over brother to death, and the father his child; children will rise up against parents and put them to death. 22. And

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22: 24. 9. 13; John 16. 1f. 20—25: Mark 3. 22.

you will be hated by all for my name's sake; but he who has persevered to the end will be saved. 23. When they persecute you in one town, flee to another. Amen I say to you, you will not have gone through the towns of Israel before the Son of Man comes.

24. "No disciple is above his teacher, nor is the servant above his master. 25. It is enough for the disciple to be like his teacher, and for the servant to be like his master. If they have called the master of the house Beelzebub, how much more those of his household!

26. "Therefore do not be afraid of them. For there is nothing concealed that will not be disclosed, and nothing hidden that will not be made known. 27. What I tell you in darkness, speak it in the light; and what you hear whispered, preach it on the housetops. 28. And do not be afraid of those who kill the body but cannot kill the soul. But rather be afraid of him who is able to destroy both soul and body in hell. 29. Are not two sparrows sold for a farthing? And yet not one of them will fall to the ground without your Father's leave. 30. But as for you, the very hairs of your head are all numbered. 31. Therefore do not be afraid; you are of more value than many sparrows.

32. "Therefore, everyone who acknowledges me before men, I also will acknowledge him before

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24: Luke 6, 40; John 13, 16; 15.
26-33: Luke 12, 2-9. 26: Luke 8, 17.

my Father in heaven. 33. But whoever disowns me before men, I in turn will disown him before my Father in heaven.

34. "Do not think that I have come to send peace upon the earth; I have come to bring a sword, not peace. 35. For I have come to set a man at variance with his father, and a daughter with her mother, and a daughter-in-law with her mother-in-law; 36. and a man's enemies will be those of his own household. 37. He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me. 38. And he who does not take up his cross and follow me, is not worthy of me. 39. He who finds his life will lose it, and he who loses his life for my sake, will find it.

40. "He who receives you, receives me; and he who receives me, receives him who sent me. 41. He who receives a prophet because he is a prophet, shall receive a prophet's reward; and he who receives a just man because he is a just man, shall receive a just man's reward. 42. And whoever gives to one of these little ones but a cup of cold water to drink because he is a disciple, amen I say to you, he shall not lose his reward."

33: Luke 9, 26.—34-36: Luke 12, 51-53.—35: Mich. 7, 6.—37: Luke 14, 26f. 39: Mark 8, 35; Luke 9, 24; 17, 33; John 12, 25.—40: Luke 10, 16; John 12, 44; 13, 20.—42: 25, 40; Mark 9, 40.—11

CHAPTER 11

THE BAPTIST'S DEPUTATION

1. Now it came to pass when Jesus had finished giving instructions to his twelve disciples, that he passed on from there to teach and preach in their towns. 2. But when John had heard in prison of the works of Christ, he sent two of his disciples 3. to say to him, "Art thou he who is to come, or shall we look for another?" 4. And Jesus answering said to them, "Go and report to John what you have heard and seen: 5. the blind see the lame walk, the lepers are cleansed, the deaf hear, the dead rise, the poor have the gospel preached to them. 6. And blessed is he who is not scandalized in me."

CHRIST'S WITNESS CONCERNING JOHN

7. Then, as they went away, Jesus began to say to the crowds concerning John, "What did you go out to the desert to see? A reed shaken by the wind? 8. But what did you go out to see? A man clothed in soft garments? Behold, those who wear soft garments are in the houses of kings. 9. But what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. 10. This is he of whom it is written, 'Behold, I send my messenger before thy face, who shall make ready thy way before thee.' 11.

2-19: Luke 7, 18-35.

5: Isa. 35, 5f.; 61, 1. 10: Mal. 3, 1.

Amen I say to you, among those born of women there has not risen a greater than John the Baptist; yet the least in the kingdom of heaven is greater than he. 12. But from the days of John the Baptist until now the kingdom of heaven has been enduring violent assault, and the violent has been seizing it by force. 13. For all the Prophets and the Law have prophesied until John. 14. And if you are willing to receive it, he is Elias who was to come. 15. He who has ears to hear, let him hear.

16. "But to what shall I liken this generation? It is like children sitting in the market-place, 17. who call to their companions, and say, 'We have piped to you, and you have not danced; we have sung dirges, and you have not mourned.' 18. For John came neither eating nor drinking, and they say, 'He has a devil!' 19. The Son of Man came eating and drinking, and they say, 'Behold a glutton and a wine-drinker, a friend of publicans and sinners!' And wisdom is justified by her children.

THE IMPENITENT TOWNS

20. Then he began to reproach the towns in

12: Luke 16, 16.—14: 17, 10-13; Luke 1, 17; Mal. 4, 5.
20-24: Luke 10, 12-15.

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12. *The violent*, in the good sense, those who strive to gain the kingdom of God (Lagrange).

14. John is Elias for spirit and virtue, not as a person.

19. *Wisdom is justified by her children.* The wisdom of God is justified and revealed by itself in the management of the world, that is, in His works and in the conduct of His children.

which most of his miracles were worked, because they had not repented. 21. Woe to thee, Corozain! woe to thee, Bethsaida! For if in Tyre and Sidon had been worked the miracles that have been worked in you, they would have repented long ago in sackcloth and ashes. 22. But I tell you, it will be more tolerable for Tyre and Sidon on the day of judgment than for you. 23. And thou, Capharnaum, shalt thou be exalted to heaven? Thou shalt be thrust down to hell! For if the miracles had been worked in Sodom that have been worked in thee, it would have remained to this day. 24. But I tell you, it will be more tolerable for the land of Sodom on the day of judgment than for thee."

JESUS DRAWS MEN GENTLY TO HIMSELF

25. At that time Jesus spoke and said, "I praise thee, Father, Lord of heaven and earth, that thou didst hide these things from the wise and prudent, and didst reveal them to little ones. 26.

25-27: Luke 10, 21f; 1 Cor. 1, 26-29.—27: John 3, 35; 6, 46; 7, 28; 8, 19; etc.

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21. *Corozain and Bethsaida* were cities along the shore of Lake Genesareth. Bethsaida was the fatherland of five of the Apostles: Peter, Andrew, James, John and Philip.

22. *Tyre and Sidom* were cities of Phoenicia, north of Palestine.

25. *Lord of Heaven and earth:* God is Lord or absolute Master of all things. God created everything from nothing. He preserves and governs all. When reading the words "master of all", do not think that He is a despotic master. He is anything but that. God is infinitely good.

Yes, Father, for such was thy good pleasure. 27. All things have been delivered to me by my Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and him to whom the Son chooses to reveal him.

28. "Come to me, all you who labour and are burdened, and I will give you rest. 29. Take my yoke upon you, and learn from me, for I am meek and humble of heart; and you will find rest for your souls. 30. For my yoke is easy, and my burden light."

CHAPTER 12

THE DISCIPLES PLUCK GRAIN ON THE SABBATH

1. At that time Jesus went through the standing grain on the Sabbath; and his disciples being hungry began to pluck ears of grain and to eat. 2. But the Pharisees, when they saw it, said to him, "Thy disciples are doing what is not lawful for them to do on the Sabbath." 3. But he

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29: Jer. 6, 16.

30: 1 John 5, 3.—12, 1-8: Mark 2, 23-28; Luke 6, 1-5.—3: 1 Kgs. 21, 6.

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29. *Learn from me . . . :* "Take my yoke upon you and learn from Me, not to make the world, not to create all things both visible and invisible, not to perform stupendous miracles in this life and bring the dead back to life, but because I am meek and humble of heart. Do you want to be great? Begin with a profound humility" (St. Augustine).

said to them, "Have you not read what David did when he and those with him were hungry? 4. How he entered the house of God, and ate the loaves of proposition which neither he nor those with him could lawfully eat, but only the priests? 5. Or have you not read in the Law, that on the Sabbath days the priests in the temple break the Sabbath and are guiltless? 6. But I tell you that one greater than the temple is here. 7. But if you knew what this means, 'I desire mercy, and not sacrifice,' you would never have condemned the innocent; 8. for the Son of Man is Lord even of the Sabbath."

A MAN WITH A WITHERED HAND

9. And when he had passed on from that place he entered their synagogue. 10. And behold, a man with a withered hand was there. And they asked him, saying, "Is it lawful to cure on the Sabbath?" that they might accuse him. 11. But he said to them, "What man is there among you who, if he has a single sheep and it falls into a pit on the Sabbath, will not take hold of it and lift it out? 12. How much better is a man than a sheep! Therefore, it is lawful to do good on the Sabbath." 13. Then he said to the man, "Stretch forth thy hand." And he stretched it forth, and it was restored, as sound as the other. 14. But the Pharisees went out and took counsel against him, how they might do away with him.

4: Lev. 24, 5-9.—5: Num. 28, 9.—7: 9, 13; Os. 6, 6.—9-14: Mark 3, 1-6; Luke 6, 6-11; 14, 3-5.—11: Deut. 22, 4.

THE MERCY OF JESUS

15. Then, knowing this, Jesus withdrew from the place; and many followed him and he cured them all, 16. and warned them not to make him known; 17. that what was spoken through Isaias the prophet might be fulfilled, who said, 18. "Behold, my servant, whom I have chosen, my beloved in whom my soul is well pleased: I will put my Spirit upon him, and he will declare judgment to the Gentiles. 19. He will not wrangle, nor cry aloud, neither will anyone hear his voice in the streets. 20. A bruised reed he will not break, and a smoking wick he will not quench, till he send forth judgment unto victory; 21. and in his name will the Gentiles hope."

BLASPHEMY OF THE PHARISEES

22. Then there was brought to him a possessed man who was blind and dumb; and he cured him so that he spoke and saw. 23. And all the crowds were amazed, and they said, "Can this be the Son of David?" 24. But the Pharisees, hearing this, said, "This man does not cast out devils except by Beelzebub, the prince of the devils."

25. And knowing their thoughts Jesus said to them, "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. 26. And if

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15: Mark 3, 7-12.—18: Isa. 42, 1-4.

22-24: Luke 11, 14f.—24: 9, 32-34; Mark 3, 22.—25-29: Mark 3, 23-27; Luke 11, 17-22.

Satan casts out Satan, he is divided against himself; how then shall his kingdom stand? 27. And if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore they shall be your judges. 28. But if I cast out devils by the Spirit of God, then the kingdom of God has come upon you. 29. Or, how can anyone enter the strong man's house, and plunder his goods, unless he first bind the strong man? Then he will plunder his house. 30. He who is not with me is against me, and he who does not gather with me scatters.

31. "Therefore I say to you, that every kind of sin and blasphemy shall be forgiven to men; but the blasphemy against the Spirit will not be forgiven. 32. And whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this world or in the

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30: Luke 11, 23.—31f: Mark 3, 28-30; Luke 12, 10.

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32. In asserting the impossibility of obtaining the remission of sins against the Holy Spirit either in this life or in the next, Jesus implicitly admits that certain sins, that is, venial sins, can even be forgiven in the life to come, but not in Hell, because there no sorrow for sin can be felt. Nor can sins be forgiven in Heaven since sin cannot enter Heaven. From here, then, the Fathers establish the existence of Purgatory.

Purgatory is the temporal suffering of the privation of God and of other pains which cleanse the soul of all the remains of sin.

"Extend your charity to the deceased also" (Ecclus. 7: 21). Hence let us pray for the souls in Purgatory.

world to come. 33. Either make the tree good and its fruit good, or make the tree bad and its fruit bad; for by the fruit the tree is known. 34. You brood of vipers, how can you speak good things, when you are evil? For out of the abundance of the heart the mouth speaks. 35. The good man from his good treasure brings forth good things; and the evil man from his evil treasure brings forth evil things. 36. But I tell you, that of every idle word men speak they shall give account on the day of judgment. 37. For by thy words thou wilt be justified, and by thy words thou wilt be condemned."

THE SIGN OF JONAS

38. Then certain of the Scribes and Pharisees answered him, saying, "Master, we would see a sign from thee." 39. But he answered and said to them, "An evil and adulterous generation demands a sign, and no sign shall be given it but the sign of Jonas the prophet. 40. For even as Jonas was in the belly of the fish three days and three nights, so will the Son of Man be three days and three nights in the heart of the earth. 41. The men of Nineve will rise up in the judgment with this generation and will condemn it; for they repented at the preaching of Jonas, and behold,

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33: Luke 6, 43-45.

39-42: Mark 8, 11f; Luke 11, 29-32.—39: 16, 4; 1 Cor. 1, 22.—41: Jonas 3, 5.

a greater than Jonas is here. 42. The queen of the South will rise up in the judgment with this generation and will condemn it; for she came from the ends of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here.

43. "But when the unclean spirit has gone out of a man, he roams through dry places in search of rest, and finds none. 44. Then he says, 'I will return to my house which I left'; and when he has come to it, he finds the place unoccupied, swept and decorated. 45. Then he goes and takes with him seven other spirits more evil than himself, and they enter in and dwell there; and the last state of that man becomes worse than the first. So shall it be with this evil generation also."

JESUS AND HIS BRETHREN

46. While he was still speakng to the crowds, his mother and his brethren were standing outside, seeking to speak to him. 47. And someone said to him, "Behold, thy mother and thy brethren are standing outside, seeking thee." 48. But he answered and said to him who told him, "Who is my mother and who are my brethren?" 49. And stretching forth his hand towards his disciples, he said, "Behold my mother and my

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42: 3 Kgs. 10, 1-10.—43-45: Luke 11, 24-26.—45: 2 Pet. 2, 20.—46-50: Mark 3, 31-35; Luke 8, 19-21.

46-47. *Brethren*. According to Oriental usage, cousins and near relations are called brethren.

brethren! 50. For whoever does the will of my Father in heaven, he is my brother and sister and mother."

CHAPTER 13

1. On that day Jesus left the house and was sitting by the water's edge. 2. And as great crowds gathered about him, he got into a boat and sat down. And all the crowd stood on the shore.

PARABLE OF THE SOWER

3. And he spoke to them many things in parables, saying, "Behold, the sower went out to sow. 4. And as he sowed, some seeds fell by the wayside, and the birds came and ate them up. 5. And other seeds fell upon rocky ground, where they had not much earth; and they sprang up at once, because they had no depth of earth; 6. but when the sun rose they were scorched, and because they had no root they withered away. 7. And other seeds fell among thorns; and the thorns grew up and choked them. 8. And other seeds fell upon good ground, and yielded fruit, some a hundredfold, some sixtyfold, and some thirtyfold. 9. He who has ears to hear, let him hear!"

1-15: Mark 4, 1-12; Luke 8, 4-10.

3-5. *The sower* is Jesus Christ; the *seed* is the Gospel; *the wayside* is the vain, fickle, dissipated heart on which everything passes as on a road. The doctrine enclosed in this parable is the following: the fate and the fruits of the Gospel depend on the dispositions and on the good will of the listeners (Vostè).

10. And the disciples came up and said to him, "Why dost thou speak to them in parables?" 11. And he answered and said, "To you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. 12. For to him who has shall be given, and he shall have abundance; but from him who does not have, even that which he has shall be taken away. 13. This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, neither do they understand. 14. In them is being fulfilled the prophecy of Isaias, who says, 'Hearing you will hear, but not understand; and seeing you will see but not perceive. 15. For the heart of this people has been hardened, and with their ears they have been hard of hearing, and their eyes they have closed; lest at any time they see with their eyes, and hear with their ears, and understand with their mind, and be converted, and I heal them.'

12: 25, 29; Mark 4, 25; Luke 8, 18; 19, 26.—14: Isa. 6, 9f; John 12, 40; Acts 28, 26; Rom. 11, 8.

10-17. From now on the Redeemer adopts the method of speaking in parables for two reasons: 1. so that the Jews, a very excitable people and restless to become independent of Roman authority, would not think that He, through the kingdom of God or the Messianic kingdom, would make them strong and free politically. On the other hand, it was necessary not to arouse fear in the Romans. 2. To punish the bad dispositions of official Israel: priests, elders of the people, Pharisees, Scribes, and so on, who, at the clear sermon given by Jesus in the beginning, immediately took an attitude of

16. "But blessed are your eyes, for they see; and your ears, for they hear. 17. For amen I say to you, many prophets and just men have longed to see what you see, and they have not seen it; and to hear what you hear, and they have not heard it.

18. "Hear, therefore, the parable of the sower. 19. When anyone hears the word of the kingdom, but does not understand it, the wicked one comes and snatches away what has been sown in his heart. This is he who was sown by the wayside. 20. And the one sown on rocky ground, that is he who hears the word and receives it immediately with joy; 21. yet, he has no root in himself, but continues only for a time, and when trouble and persecution come because of the word, he at once falls away. 22. And the one sown among the thorns; that is he who listens to the word; but the care of this world and the deceitfulness of riches choke the word, and it is made fruitless. 23. And the one sown upon good ground, that is he who hears the word and understands it; he bears fruit and yields in one case a hundredfold, in another sixtyfold, and in another thirtyfold."

16: Luke 10, 23f.—18-23: Mark 4, 13-20; Luke 8, 11-15.

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incredulous opposition and of malevolence. Nevertheless He did not will to immediately deprive them of all His light although obliging them to seek the truth hidden under the veil of parables. But He explained all to His disciples in private (Cf. Matt. 13: 10-13).

THE WEEDS

24. Another parable he set before them, saying, "The kingdom of heaven is like a man who sowed good seed in his field; 25. but while men were asleep, his enemy came and sowed weeds among the wheat, and went away. 26. And when the blade sprang up and brought forth fruit, then the weeds appeared as well. 27. And the servants of the householder came and said to him, 'Sir, didst thou not sow good seed in thy field? How then does it have weeds?' 28. He said to them, 'An enemy has done this.' And the servants said to him, 'Wilt thou have us go and gather them up?' 29. 'No,' he said, 'lest in gathering the weeds you root up the wheat along with them. 30. Let both grow together until the harvest; and at harvest time I will say to the reapers, Gather up the weeds first and bind them in bundles to burn; but gather the wheat into my barn.'"

THE MUSTARD SEED AND THE LEAVEN

31. Another parable he set before them, saying, "The kingdom of heaven is like a grain of mustard seed, which a man took and sowed in his field. 32. This indeed is the smallest of all the

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24: Mark 4, 26.
31: Mark 4, 30-32; Luke 13, 18f.

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24. *Kingdom of Heaven:* signifies the Church. The Church is the congregation of all baptized persons united in the same true faith, the same sacrifice, and the same sacraments, under the authority of the Sovereign Pontiff and the Bishops in communion with him.

seeds; but when it grows up it is larger than any herb and becomes a tree, so that the birds of the air come and dwell in its branches."

33. He told them another parable: "The kingdom of heaven is like leaven, which a woman took and buried in three measures of flour, until all of it was leavened."

34. All these things Jesus spoke to the crowds in parables, and without parables he did not speak to them; 35. that what was spoken through the prophet might be fulfilled, "I will open my mouth in parables, I will utter things hidden since the foundation of the world."

EXPLANATION OF THE PARABLE OF THE WEEDS

36. Then he left the crowds and went into the house. And his disciples came to him, saying, "Explain to us the parable of the weeds in the field." 37. So answering them he said, "He who sows the good seed is the Son of Man. 38. The field is the world; the good seed, the sons of the kingdom; the weeds, the sons of the wicked one; 39. and the enemy who sowed them is the devil. But the harvest is the end of the world, and the reapers are the angels. 40. Therefore, just as the weeds are gathered up and burnt with fire, so will it be at the end of the world. 41. The Son of

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33: Luke 13, 20f.—35: Ps. 77, 2.
36: Mark 4, 34.—39: Apoc. 14, 15.

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33. *Measures:* a measure containing the equivalent of 13 litres.

Man will send forth his angels, and they will gather out of his kingdom all scandals and those who work iniquity, 42. and cast them into the furnace of fire, where there will be the weeping, and the gnashing of teeth. 43. Then the just will shine forth like the sun in the kingdom of their Father. He who has ears to hear, let him hear.

THE TREASURE AND THE PEARL

44. "The kingdom of heaven is like a treasure hidden in a field; he who finds it hides it, and in his joy goes and sells all that he has and buys that field.

45. "Again, the kingdom of heaven is like a merchant in search of fine pearls. 46. When he finds a single pearl of great price, he goes and sells all that he has and buys it.

PARABLE OF THE NET

47. "Again, the kingdom of heaven is like a net cast into the sea that gathered in fish of every kind. 48. When it was filled, they hauled it out, and sitting down on the beach, they gathered the good fish into vessels, but threw away the bad. 49. So will it be at the end of the world. The angels will go out and separate the wicked from among the just, 50. and will cast them into the furnace of fire, where there will be the weeping, and the gnashing of teeth.

43: Wisd. 3, 7; Dan. 12, 3.

CONCLUSION

51. "Have you understood all these things?" They said to him, "Yes". 52. And he said to them, "So then, every Scribe instructed in the kingdom of heaven is like a householder who brings forth from his storeroom things new and old."

JESUS AT NAZARETH

53. And it came to pass when Jesus had finished these parables, that he set out from that place. 54. And when he had come to his own country, he began to teach them in their synagogues, so that they were astonished, and said, "How did this man come by this wisdom and these miracles? 55. Is not this the carpenter's son? Is not his mother called Mary, and his brethren James and Joseph and Simon and Jude? 56. And his sisters, are they not all with us? Then where did he get all this?" 57. And they took offence at him. But Jesus said to them, "A prophet is not without honour except in his own country, and in his own house." 58. And because of their unbelief, he did not work many miracles there.

54-58: Mark 6, 1-6; Luke 4, 16-30.—55: John 6, 42.

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55. This Mary is Jesus' aunt and the wife of Alpheus. Her four sons: James, Joseph, Simon and Jude are Jesus' cousins although according to the Oriental custom they are called brethren. The Hebrew does not have the word "cousin", hence it uses the word "brethren".

CHAPTER 14

DEATH OF THE BAPTIST

1. At that time Herod the tetrarch heard about the fame of Jesus, 2. and he said to his servants, "This is John the Baptist; he has risen from the dead, and that is why miraculous powers are working through him."

3. For Herod had taken John, and bound him, and put him in prison, because of Herodias, his brother's wife. 4. For John had said to him, "It is not lawful for thee to have her." 5. And he would have liked to put him to death, but he feared the people, because they regarded him as a prophet.

6. But on Herod's birthday, the daughter of Herodias danced before them, and pleased Herod. 7. Whereupon he promised with an oath to give her whatever she might ask of him. 8. Then she, at her mother's prompting, said, "Give me here on a dish the head of John the Baptist." 9. And grieved as he was, the king, because of his oath and his guests, commanded it to be given. 10. He sent and had John beheaded in the prison. 11. And his head was brought on a dish and given to the girl, who carried it to her mother. 12. His disci-

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1-12: Mark 6, 14-29; Luke 9, 7-9.—3: Luke 3, 19f.—4: Lev. 18, 16; 20, 21.

5: 21, 26.—13-21: Mark 6, 32-44; Luke 9, 10-17; John 6, 1-13.

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1. *Herod Antipas*, son of Herod the Great, governed Galilee and Perea under the title of tetrarch.

ples came, took away his body, and buried it. And they went and told Jesus.

JESUS FEEDS FIVE THOUSAND

13. When Jesus heard this, he withdrew by boat to a desert place apart; but the crowds heard of it and followed him on foot from the towns. 14. And when he landed, he saw a large crowd, and out of compassion for them he cured their sick. 15. Now when it was evening, his disciples came to him, saying, "This is a desert place and the hour is already late; send the crowds away, so that they may go into the villages and buy themselves food."

16. But Jesus said to them, "They do not need to go away; you yourselves give them some food." 17. They answered him, "We have here only five loaves and two fishes." 18. He said to them, "Bring them here to me."

19. And when he had ordered the crowd to recline on the grass, he took the five loaves and the two fishes, and looking up to heaven, blessed and broke the loaves, and gave them to his disciples, and the disciples gave them to the crowds. 20. And all ate and were satisfied; and they gathered up what was left over, twelve baskets full of fragments. 21. Now the number of those who had eaten was five thousand men, without counting women and children.

JESUS WALKS ON THE WATER

22. And immediately afterwards he made his disciples get into the boat and cross the sea ahead of him, while he dismissed the crowd. 23. And when he had dismissed the crowd, he went up the mountain by himself to pray. And when it was late, he was there alone, 24. but the boat was in the midst of the sea, buffeted by the waves, for the wind was against them. 25. But in the fourth watch of the night he came to them, walking upon the sea. 26. And they, seeing him walking upon the sea, were greatly alarmed, and exclaimed, "It is a ghost!" And they cried out for fear. 27. Then Jesus immediately spoke to them, saying, "Take courage; it is I, do not be afraid."

28. But Peter answered him and said, "Lord, if it is thou, bid me to come to thee over the water." 29. And he said, "Come." Then Peter got out of the boat and walked on the water to come to Jesus. 30. But seeing the wind was strong, he was afraid; and as he began to sink he cried out, saying, "Lord, save me!" 31. And Jesus at once stretched forth his hand and took hold of him, saying to him, "O thou of little faith, why didst thou doubt?" 32. And when they got into the boat, the wind fell. 33. But they who were in the

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22-23: Mark 6, 45-51; John 6, 15-21.

25. The Romans had divided the night into four parts called vigils: evening, from 6 to 9 P.M..: midnight, from 9 P.M. to 12 P.M.: crowing of the cock, from 12 P.M. to 3 A.M. morning, from 3 A.M. to 6 A.M. *Fourth watch of the night* means from 3 to 6 in the morning.

boat came and worshipped him, saying, "Truly thou art the Son of God."

OTHER MIRACLES

34. And crossing over, they came to the land at Genesar. 35. The inhabitants of that place, as soon as they recognized him, sent into that whole country, and brought to him all the sick, 36. and they entreated him to let them touch but the tassel of his cloak; and all who touched it were saved.

CHAPTER 15

JESUS AND THE PHARISEES

1. Then Scribes and Pharisees from Jerusalem came to him, saying, 2. "Why do thy disciples transgress the tradition of the ancients? For they do not wash their hands when they take food." 3. But he answered and said to them, "And why do you transgress the commandment of God because of your tradition? 4. For God said, 'Honour thy father and thy mother'; and, 'Let him who curses father or mother be put to death.' 5. But you say, 'Whoever shall say to his father or mother, "Any support thou mightest have had from me is dedicated to God," 6. does not have to honour his father or his mother.' So you have made void the commandment of God by your

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34-36: Mark 6, 53-56.—15, 1-20: Mark 7, 1-23.—4: Ex. 20, 12; 21, 17; Lev. 20, 9; Deut. 5, 16; Prov. 20, 20; Eph. 6, 2.

tradition. 7. Hypocrites, well did Isaias prophesy of you, saying, 8. 'This people honours me with their lips, but their heart is far from me; 9. and in vain do they worship me, teaching as doctrine the precepts of men.'"

10. Then he called the crowd to him, and said to them, "Hear, and understand. 11. What goes into the mouth does not defile a man; but it is what comes out of the mouth that defiles a man." 12. Then his disciples came up and said to him, "Dost thou know that the Pharisees have taken offence at hearing this saying?" 13. But he answered and said, "Every plant that my heavenly Father has not planted will be rooted up. 14. Let them alone; they are blind guides of blind men. But if a blind man guide a blind man, both fall into a pit."

15. But Peter spoke to him, saying, "Explain to us this parable." 16. And he said, "Are you also even yet without understanding? 17. Do you not realize that whatever enters the mouth passes into the belly and is cast out into the drain? 18. But the things that proceeds out of the mouth come from the heart, and it is they that defile a man. 19. For out of the heart come evil thoughts, murders, adulteries, immorality, thefts, false witness, blasphemies. 20. These are the things that defile a man; but to eat with unwashed hands does not defile a man."

8: Isa. 29, 13.—13: John 15, 1f.—14: Luke 6, 39.

IV

THE CANAANITE WOMAN

21. And leaving there, Jesus retired to the district of Tyre and Sidon. 22. And behold a Canaanite woman came out of that territory and cried out to him, saying, "Have pity on me, O Lord, Son of David! My daughter is sorely beset by a devil." 23. He answered her not a word. And his disciples came up and besought him, saying, "Send her away, for she is crying after us." 24. But he answered and said, "I was not sent except to the lost sheep of the house of Israel." 25. But she came and worshipped him, saying, "Lord, help me!" 26. He said in answer, "It is not fair to take the children's bread and to cast it to the dogs." 27. But she said, "Yes, Lord; for even the dogs eat of the crumbs that fall from their master's table." 28. Then Jesus answered and said to her, "O woman, great is thy faith! Let it be done to thee as thou wilt." And her daughter was healed from that moment.

JESUS HEALS THE SUFFERING

29. And when Jesus had departed from there, he went along the sea of Galilee; and he went up

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24: 10, 6; John 10, 3.—29-31: Mark 7, 31-37.
21-28: Mark 7, 24-30.

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29. *He went up the mountain...:* This place could not be far from the place where Jesus had performed the first miracle of the multiplication of loaves near Bethsaida.

the mountain and sat there. 30. And great crowds came to him, bringing with them the dumb, the blind, the lame, the maimed, and many others; and they set them down at his feet, and he cured them; 31. so that the crowds marvelled to see the dumb speak, the lame walk, and the blind see. And they glorified the God of Israel.

JESUS FEEDS FOUR THOUSAND

32. Then Jesus called together his disciples and said, "I have compassion on the crowd, for they have now been with me three days, and have nothing to eat; and I am unwilling to send them away fasting lest they faint on the way." 33. And the disciples said to him, "But in a desert, where are we to get enough loaves to satisfy so great a crowd?" 34. Jesus said to them. "How many loaves have you?" And they said, "Seven, and a few little fishes."

35. And he bade the crowd recline on the ground. 36. Then taking the seven loaves and the fishes, he gave thanks, broke them and gave them to his disciples, and the disciples gave them to the crowd. 37. And they all ate and were satisfied; and they took up what was left of the fragments, seven full baskets. 38. Now those who had eaten were four thousand men, apart from children and women.

39. When he had dismissed the crowd, he got

30: Isa. 35, 5f. 32-39: Mark 8, 1-10.

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39. *Magedan* is Magdala, on the western shore of Lake Tiberias.

into the boat, and came into the district of Magedan.

CHAPTER 16

THE PHARISEES AND SADDUCEES ASK A SIGN

1. And the Pharisees and Sadducees came to him to test him, and they asked him to show them a sign from heaven. 2. But answering them he said, "When it is evening you say, 'The weather will be fair, for the sky is red.' 3. And in the morning you say, 'It will be stormy today, for the sky is red and lowering.' 4. You know then how to read the face of the sky, but cannot read the signs of the times! An evil and adulterous generation demands a sign, and no sign shall be given it but the sign of Jonas." And he left them and went away.

THE LEAVEN OF THE PHARISEES AND SADDUCEES

5. And when his disciples crossed the sea, they found that they had forgotten to bring bread. 6. And he said to them, "Take heed and beware of the leaven of the Pharisees and Sadducees!" 7. But they began to argue among themselves, saying, "We have brought no bread." 8. But Jesus knowing this, said, "You of little faith, why do

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1-12: Mark 8, 11-21.—2: Luke 12, 54.—4: 12, 39; Jonas 2, 1.
6: Luke 12, 1.—9: 14, 17; John 6, 9.—10: 15, 34.

you argue among yourselves that you have no bread? 9. Do you not yet understand, nor remember the five loaves among five thousand men, and how many baskets you took up? 10. Nor the seven loaves among four thousand, and how many large baskets you took up? 11. Why do you not understand that it was not of bread I said to you, 'Beware of the leaven of the Pharisees and Sadducees'?" 12. Then they understood that he bade the teaching of the Pharisees and Sadducees.

PETER'S CONFESSION

13. Now Jesus, having come into the district of Caesarea Philippi, began to ask his disciples, saying. "Who do men say the Son of Man is?" 14. But they said, "Some say, John the Baptist; and others, Elias; and others, Jeremias, or one of the prophets." 15. He said to them, "But who do you say that I am?" 16. Simon Peter answered and said, "Thou art the Christ, the Son of the living God." 17. Then Jesus answered and said, "Blessed art thou, Simon Bar-Jona, for flesh and blood has not revealed this to thee, but my Father in heaven. 18. And I say to thee, thou art Peter,

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13-16: Mark 8, 27-29; Luke 9, 18-20.—16: John 6, 69f.—18: John 1, 42.

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17. *Flesh and blood* signify human nature.

18-19. *Thou art Peter:* Here Jesus promises to St. Peter that he will be the head of the Apostles, the foundation of the Church together with Him and His first Vicar on earth.

and upon this rock I will build my Church and the gates of hell shall not prevail against it. 19. And I will give thee the keys of the kingdom of heaven, and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven." 20. Then he strictly charged his disciples to tell no one that he was Jesus the Christ.

PASSION AND RESURRECTION FORETOLD

21. From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and Scribes and chief priests, and be put to death, and on the third day rise again. 22. And Peter taking him aside, began to chide him, saying, "Far be it from thee, O Lord; this will never happen to thee." 23.

19: Isa. 22, 22; John 20, 23.—21-28: Mark 8, 31-39; Luke 9, 22-27.

"Simon, My disciple, I have made you the foundation of the Holy Church. I have called you rock, because you will sustain all the edifices; you will be the superintendent of those who will build My Church on earth. If they should desire to build somehing blameworthy, you, the foundation, reprove them: you are the source of the fountain from which My doctrine is drawn, you are the head of My disciples; by means of you I will quench the thirst of all peoples . . . I have given you the keys of My kingdom. Behold, I have elected you prince over all My treasures" (St. Ephrem).

I will build My Church . . . : The Church was founded by Jesus Christ. For this reason He calls her "My Church". Jesus says: "I will build My Church," and not "My Churches; for the sole reason that the true Church is but one.

He turned and said to Peter, "Get behind me, satan, thou art a scandal to me; for thou dost not mind the things of God, but those of men."

THE DOCTRINE OF THE CROSS

24. Then Jesus said to his disciples, "If anyone

24: 10, 38f; Luke 14, 27.

The true Church established by Jesus Christ must be one, holy, catholic and apostolic as He willed her to be.

One: All her members profess the same faith, have the same sacrifice and sacraments, and are united under one and the same head. "There is only one God, only one Christ, only one Church and only one See founded by the will of God. Besides the only altar and only priesthood, a new one cannot be built. Who gathers elsewhere, disperses" (St. Cyprian).

Holy: The Church is holy because her Founder Jesus Christ is holy, her end is holy, her doctrine is holy and many of her members are truly holy.

Catholic: She is catholic, a word which means universal, in her mission, because by her very nature the Church is directed to all men, to all people and to all places; hence she cannot be national only. She does not exclude anyone, unless he excludes himself. It is a fact today that the Church has extended to all parts of the world. "In the Catholic Church there are many reasons which keep me attached to her with full understanding," says St. Augustine. . . .; "And while all the heretics claim to be Catholics not one of them would dare to point to his church or his house if a foreigner were to ask him where the Catholic (that is, universal) Church was to be found."

Apostolic: The Catholic Church has its origin and foundation upon the Apostles, especially upon St. Peter, because they received directly from Jesus Christ the mandate to continue His mission in the world. "One thing is certain," says St. Augustine, "that while all these marks belong to the Catholic Church at whose head is the Roman Pontiff, [illegible] wishes to come after me, let him deny himself, and tak up his cross, and follow me. 25. For he who would save his life will lose it; but he who loses his life for my sake will find it. 26. For what does it profit a man, if he gain the whole world, but suffer the loss of his own soul? Or what will a man give in exchange for his soul? 27. For the Son of Man is to come with his angels in the glory of his Father, and then he will render to everyone according to his conduct. 28. Amen I say to you, there are some of those standing here who will not taste death, till they have seen the Son of Man coming in his kingdom."

25: Luke 17, 33; John 12, 25.

27: Acts 17, 31; Rom. 2, 6.—17, 1-8: Mark 9, 1-7; Luke 9, 28-36.

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to all the false religions which came into existence after Jesus Christ, although they boast of the name 'Christian'."

26. *What does it profit a man . . . :* In regard to this St. John Chrysostom writes: "You do not have another soul with which to ransom your soul. He who loses his money may substitute it with other; so also, he who loses his ships, his property, his furniture and similar things can still re-establish himself; but if you lose your soul, you will never be able to give something else which will replace it. Even if you were the king of the universe, you would not be able to buy another soul, not even one, even if you were to offer the whole world with all its treasure. Placing, therefore, everything else in the second order of importance, turn all your thoughts, all your cares, all your solicitude to procure the salvation of your soul."

28. *Coming in His kingdom* "that is," explains St. Gregory the Great, "until My Church will be well established and strong; or more probably until the destruction of Jerusalem" (Matt. 16: 28).

CHAPTER 17

JESUS TRANSFIGURED

1. Now after six days Jesus took Peter, James and his brother John, and led them up a high mountain by themselves, 2. and was transfigured before them. And his face shone as the sun, and his garments became white as snow. 3. And behold, there appeared to them Moses and Elias talking together with him. 4. Then Peter addressed Jesus, saying, "Lord, it is good for us to be here. If thou wilt, let us set up three tents here, one for thee, one for Moses, and one for Elias." 5. As he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud said, "This is my beloved Son, in whom I am well pleased; hear him." 6. And on hearing it the disciples fell on their faces and were exceedingly afraid. 7. And Jesus came near and touched them, and said to them, "Arise, and do

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5: 3, 17; 2 Pet. 1, 17.

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5. *A voice . . . :* Here, as in the Baptism of Jesus, the august mystery of the Most Holy Trinity is revealed. The Holy Spirit appears in the cloud, the Father in the voice, the Son in the divine splendour of His transfigured humanity. Glory be now and forever to the Father Who created us, to the Son Who redeemed us, and to the Holy Spirit Who sanctified us. The Most Blessed Trinity: Father, Son and Holy Spirit, is found in the man who lives in the state of grace (John 14: 23). Blessed is the soul who participates in the life of the Most Blessed Trinity, lives in It, with It, for It and prepares herself to meet It in Heaven, there to enter and remain in the joy of her Lord for all eternity.

not be afraid." 8. But lifting up their eyes, they saw no one but Jesus only.

ON THE COMING OF ELIAS

9. And as they were coming down from the mountain, Jesus cautioned them, saying, "Tell the vision to no one, till the Son of Man has risen from the dead." 10. And the disciples asked him, saying, "Why then do the Scribes say that Elias must come first?" 11. But he answered and said, "Elias indeed is to come and will restore all things. 12. But I say to you that Elias has come already, and they did not know him, but did to him whatever they wished. So also shall the Son of Man suffer at their hands." 13. Then the disciples understood that he had spoken to them of John the Baptist.

A POSSESSED BOY

14. And when he had come to the crowd, a man approached him and threw himself on his knees before him, saying, "Lord, have pity on my son, for he is a lunatic, and suffers severely; for often he falls into the fire, and often into the water. 15. And I brought him to thy disciples, but they could not cure him."

9-13: Mark 9, 8-12; Luke 9, 36.—10: Mal. 4, 5.—12: 11, 14; 3-10.—14-20: Mark 9, 13-28; Luke 9, 37-43.

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14. *Lunatic:* His epileptic fits increased with the changes of the moon.

16. Jesus answered and said, "O unbelieving and perverse generation, how long shall I be with you? How long shall I put up with you? Bring him here to me." 17. And Jesus rebuked him; and the devil went out of him; and from that moment the boy was cured.

18. Then the disciples came to Jesus privately and said, "Why could not we cast it out?" 19. He said to them, "Because of your little faith; for amen I say to you, if you have faith like a mustard seed, you will say to this mountain, 'Remove from here'; and it will remove. And nothing will be impossible to you. 20. But this kind can be cast out only by prayer and fasting.

THE SECOND PREDICTION OF THE PASSION

21. Now while they were together in Galilee, Jesus said to them, "The Son of Man is to be betrayed into the hands of men, 22. and they will kill him; and on the third day he will rise again." And they were exceedingly sorry.

PAYING THE TEMPLE TAX

23. And when they had come to Capharnaum, those who were collecting the didrachma came to Peter, and said, "Does your Master not pay the didrachma?" 24. He said, "Yes." But when he had entered the house, Jesus spoke first, saying, "What

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19: 21, 21f; Luke 17, 6.
21f: Mark 9, 29-31; Luke 9, 44f.—21: 20, 18.

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23. After 20 years of age, all Hebrews paid a didrachma a year for the temple, about one Indian rupee.

dost thou think, Simon? From whom do the kings of the earth receive tribute or customs; from their own sons, or from others?" 25. And he said, "From others." Jesus said to him, "The sons then are exempt. 26. But that we may not give offence to them, go to the sea and cast a hook, and take the first fish that comes up. And opening its mouth thou wilt find a stater; take that and give it to them for me and for thee."

CHAPTER 18

AGAINST AMBITION

1. At that hour the disciples came to Jesus, saying, "Who then is greatest in the kingdom of heaven?" 2. And Jesus called a little child to him, set him in their midst, 3. and said, "Amen I say to you, unless you turn and become like little children, you will not enter into the kingdom of heaven. 4. Whoever, therefore, humbles himself as this little child, he is the greatest in the kingdom of heaven.

AVOIDING SCANDAL

5. "And whoever receives one such little child

1-5: Mark 9, 32-36; Luke 9, 46-48.—3: 19, 14; John 3, 3. 5; 1 Cor. 14, 20.

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25. As Son of God, Jesus was not obliged to pay the tax, but in order not to give scandal, He paid for Peter as well as for Himself. In fact, the stater was worth twice as much as the didrachma.

1-4. Our Lord's disciples must avoid scandal and practise humility; they must have zeal for the conversion of sinners.

for my sake, receives me. 6. But whoever causes one of these little ones who believe in me to sin, it were better for him to have a great millstone hung around his neck, and to be drowned in the depths of the sea.

7. "Woe to the world because of scandals! For it must needs be that scandals come, but woe to the man through whom scandal does come. 8. And if thy hand or thy foot is an occasion of sin to thee, cut it off and cast it from thee! It is better for thee to enter life maimed or lame, than, having two hands or two feet, to be cast into the everlasting fire. 9. And if thy eye is an occasion of sin to thee, pluck it out and cast it from thee! It is better for thee to enter into life with one eye, than, having two eyes, to be cast into hell-fire.

THE LOST SHEEP

10. "See that you do not despise one of these little ones; for I tell you, their angels in heaven always behold the face of my Father in heaven. 11. For the Son of Man come to save what was lost. 12. What do you think? If a man have a hundred sheep, and one of them stray, will he not leave the ninety-nine in the mountains, and go in search of the one that has strayed? 13. And if he happens to find it, amen I say to you, he rejoices over it more than over the ninety-nine

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10: Ps. 33, 8.

11: Luke 19, 10.—12-14: Luke 15, 4-7.

6: Mark 9, 41; Luke 17, 1f.—8f: 5, 30; Mark 9, 42-47.

that did not go astray. 14. Even so, it is not the will of your Father in heaven that a single one of these little ones should perish.

FRATERNAL CORRECTION

15. "But if thy brother sin against thee, go and show him his fault, between thee and him alone. If he listen to thee, thou hast won thy brother. 16. But if he do not listen to thee, take with thee one or two more so that on the word of two or three witnesses every word may be confirmed. 17. And if he refuses to hear them, appeal to the Church, but if he refuses to hear even the Church, let him be to thee as the heathen and the publican. 18. Amen I say to you, whatever you bind on earth shall be bound also in heaven; and whatever you loose on earth shall be loosed also in heaven.

THE POWER OF UNITED PRAYER

19. "I say to you further, that if two of you shall agree on earth about anything at all for which they ask, it shall be done for them by my Father in heaven. 20. For where two or three are gathered together for my sake, there am I in the midst of them."

15: Lev. 19, 17; Ecclus. 19, 13; Luke 17, 3; Jas. 5, 19.—16: Deut. 19, 15; John 8, 17; 2 Cor. 13, 1; Heb. 10, 28.

17: 1 Cor. 5, 9; 2 Thess. 3, 14.—18: 16, 19; John 20, 23.

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18. *Whatever you bind . . . :* Here the passage speaks of powers with which the Church is invested and in particular of the power which the Priests have of forgiving sins in the Sacrament of Penance.

At this same time, the Church also received the power to

THE UNMERCIFUL SERVANT

21. Then Peter came up to him and said, "Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?" 22. Jesus said to him, "I do not say to thee seven times, but seventy times seven.

23. "This is why the kingdom of heaven is likened to a king who desired to settle accounts with his servants. 24. And when he had begun the settlement, one was brought to him who owned him ten thousand talents. 25. And as he had no means of paying, his master ordered him to be sold, with his wife and children and all that he had, and payment to be made. 26. But the servant fell down and besought him, saying, 'Have patience with me and I will pay thee all' 27. And moved with compassion, the master of that servant released him, and forgave him the debt.

28. "But as that servant went out, he met one of his fellow-servants who owed him a hundred denarii, and he laid hold of him and throttled him, saying, 'Pay what thou owest.' 29. His fellow-servant therefore fell down and began to entreat him, saying, 'Have patience with me and I will

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21: Luke 17, 4.

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grant indulgences. In a certain sense, indulgences complete the absolution and the sacramental satisfaction. The sacramental absolution and the satisfaction imposed by the confessor do not always remit all the temporal punishment due to sins, but this may also be cancelled with other voluntary penances and especially with indulgences.

pay thee all.' 30. But he would not; but went away and cast him into prison until he should pay what was due.

31. "His fellow-servants therefore, seeing what had happened, were very much saddened, and they went and informed their master of what had taken place. 32. Then his master called him, and said to him, 'Wicked servant! I forgave thee all the debt, because thou didst entreat me. 33. Shouldst not thou also have had pity on thy fellow-servant, even as I had pity on thee?' 34. And his master, being angry, handed him over to the torturers until he should pay all that was due to him. 35. So also my heavenly Father will do to you, if you do not each forgive your brothers from your hearts."

V

CHAPTER 19

1. And it came to pass when Jesus had brought these words to a close, that he departed from Galilee and came to the district of Judea beyond the Jordan. 2. And great crowds followed him, and he cured them there.

THE QUESTION OF DIVORCE

3. And there came to him some Pharisees, testing him, and saying, "Is it lawful for a man to

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35: Mark 11. 26.—19. 1-9: Mark 10. 1-12.

put away his wife for any cause?" 4. But he answered and said to them, "Have you not read that the Creator, from the beginning, made them male and female, and said, 5. 'For this cause a man shall leave his father and mother, and cleave to his wife, and the two shall become one flesh'? 6. Therefore now they are no longer two, but one flesh. What therefore God has joined together let no man put asunder." 7. They said to him, "Why then did Moses command to give a written notice of dismissal, and to put her away?" 8. He said to them, "Because Moses, by reason of the hardness of your heart, permitted you to put away your wives; but it was not so from the beginning. 9. And I say to you, that whoever puts away his wife, except for immorality, and marries another, commits adultery; and he who marries a woman who has been put away commits adultery."

10. His disciples said to him, "If the case of a man with his wife is so, it is not expedient to

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4: Gen. 27.—5. Gen. 2, 24; 1 Cor. 6, 16; 7, 10; Eph. 5, 31.—7: Deut. 24, 1-4.

9: 5, 32; Luke 16, 18; 1 Cor. 7, 11.

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6. *What therefore God has joined together, let no man put asunder:* From this passage we can clearly see that He Who unites husband and wife is God and no one else. The bond of the Sacrament of Matrimony lasts until the death of husband or wife because Christ has said: "What therefore God has joined together, let no man put asunder."

To prepare for a holy and happy marriage, Catholics should: 1. pray that God may direct their choice; 2. seek the advice of their parents and confessors; 3. practise the virtues, especially chastity; 4. frequently receive the Sacraments of Penance and marry." 11. And he said, "Not all can accept this teaching; but those to whom it has been given. 12. For there are eunuchs who were born so from their mother's womb; and there are eunuchs who were made so by men; and there are eunuchs who have made themselves so for the sake of the kingdom of heaven. Let him accept it who can."

JESUS BLESSES THE CHILDREN

13. Little children were brought to him then that he might lay his hands on them and pray; but the disciples rebuked them. 14. But Jesus said to them, "Let the little children be, and do not hinder them from coming to me, for of such is the kingdom of heaven." 15. And when he had laid his hands on them, he departed from that place.

THE DANGER OF RICHES

16. And behold, a certain man came to him and said, "Good Master, what good work shall I do to have eternal life?" 17. He said to him, "Why dost

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13-15: Mark 10, 13-16; Luke 18, 15-17.
14: 18, 3.—16-29: Mark 10, 17-30; Luke 18, 18-30.

Holy Eucharist, and before celebrating the marriage they must make a good confession.

14. *Of such:* Jesus doesn't say "of them", but of "such", because He wishes to teach us that "it is not to the age, but to the purity of manners that the kingdom of Heaven belongs and that the recompense was promised to him who imitates their innocence and their simplicity" (St. Jerome).

17. *If thou wilt enter into life, keep the commandments:* The Commandments of God are the moral law which God

thou ask me about what is good? One there is who is good, and he is God. But if thou wilt enter into life, keep the commandments." 18. He said to him, "Which?" And Jesus said, "Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19. Honour thy father and mother, and, thou shalt love thy neighbour as thyself." 20. The young man said to him, "All these I have kept; what is yet wanting to me?" 21. Jesus said to him, "If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me." 22. But when the young man heard the saying, he went away sad, for he had great possessions.

23. But Jesus said to his disciples, "Amen I say to you, with difficulty will a rich man enter the kingdom of heaven. 24. And further I say to you,

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18: Ex. 20, 12-16.

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gave to Moses on Mount Sinai, in the Old Testament and which Jesus Christ perfected in the New (Matt. 5: 17; 19: 21-24; 27: 48). They were imposed on us by our supreme Lord, and are dictated by sound reason. This young man observed them and was able to say to Jesus, "All these I have kept". But he lacked the courage to ascend to the evangelical counsels, that is, to perfection. The laws of God are heavy for those who do not have good will, not for the others. At first St. Augustine found it hard to subject himself to the law of God. However, when he docilely submitted to grace, he was able to experience that, "God does not order things which are impossible, but while He commands, He advises us to do what we can and to ask for that which we cannot do, then He helps us, so that we can practise it".

it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of heaven." 25. The disciples, hearing this, were exceedingly astonished, and said, "Who then can be saved?" 26. And looking upon them, Jesus said to them, "With men this is impossible, but with God all things are possible."

27. Then Peter addressed him, saying, "Behold, we have left all and followed thee, what then shall we have?" 28. And Jesus said to them, "Amen I say to you that you who have followed me, in the regeneration when the Son of Man shall sit on the throne of his glory, shall also sit on twelve thrones, judging the twelve tribes of Israel. 29. And everyone who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall possess life everlasting. 30. But many who are first now will be last, and many who are last now will be first.

30: 20, 16; Mark 10, 31; Luke 13, 30.

28. The words, *in the regeneration* can mean: 1. in the restoration worked by Jesus Christ with the Redemption; 2. in the resurrection at the end of the world integrated with the definite renewal of heaven and earth. In the first, the Apostles were with Jesus Christ for more than three years, and then they continued His work; in the second they will sit with Jesus to judge together with Him all men, represented here by the twelve tribes of Israel (Lagrange).

CHAPTER 20

PARABLE OF THE LABOURERS IN THE VINEYARD

1. "For the kingdom of heaven is like a householder who went out early in the morning to hire labourers for his vineyard. 2. And having agreed with the labourers for a denarius a day, he sent them into his vineyard. 3. And about the third hour, he went out and saw others standing in the market-place idle; 4. and he said to them, 'Go you also into the vineyard, and I will give you whatever is just.' 5. So they went. And again he went out about the sixth, and about the ninth hour, and did as before. 6. But about the eleventh hour he went out and found others standing about, and he said to them, 'Why do you stand here all day idle?' 7. They said to him, 'Because no man has hired us.' He said to them, 'Go you also into the vineyard.' 8. But when evening had come, the owner of the vineyard said to his steward, 'Call the labourers, and pay them their wages, beginning from the last even to the first.' 9. Now when they of the eleventh hour came, they received each a denarius. 10. And when the first in their turn came, they thought that they would receive more; but they also received each his denarius. 11. And on receiving it, they began to murmur against the householder, 12. saying, 'These last have worked

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3-5. *Third, sixth, ninth, eleventh* are the four divisions of the day: each included three hours. These divisions also represent the different ages of man or the various epochs of humanity.

a single hour, and thou hast put them on a level with us, who have born the burden of the day's heat. 13. But answering one of them, he said, 'Friend, I do thee no injustice; didst thou not agree with me for a denarius? 14. Take what is thine and go; I choose to give to this last even as to thee. 15. Have I not a right to do what I choose? Or art thou envious because I am generous?' 16. Even so that last shall be first, and the first last; for many are called, but few are chosen."

THE THIRD PREDICTION OF THE PASSION

17. And as Jesus was going up to Jerusalem, he took the twelve disciples aside by themselves, and said to them, 18. "Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and the Scribes; and they will condemn him to death, 19. and will deliver him to the Gentiles to be mocked and scourged and crucified; and on the third day he will rise again."

THE MOTHER OF JAMES AND JOHN

20. Then the mother of the sons of Zebedee

16: 19, 30; 22, 14; Mark 10, 31; Luke 13, 30.
17-19: Mark 10, 32-34; Luke 18, 31-33.—20-28: Mark 10, 35-45.

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16. "Many are called, but few are chosen". This verse is not found in many of the best Greek manuscripts. The various copies of the Bible are called manuscripts because they were written by hand since printing had not yet been invented. The saying is taken from 22, 14.

came to him with her sons; and worshipping, she made a request of him. 21. He said to her, "What dost thou want?" She said to him, "Command that these my two sons may sit, one at thy right hand and one at thy left hand, in thy kingdom." 22. But Jesus answered and said, "You do not know what you are asking for. Can you drink of the cup of which I am about to drink?" They said to him, "We can." 23. He said to them "Of my cup you shall indeed drink; but as for sitting at my right hand and at my left, that is not mine to give you, but it belongs to those for whom it has been prepared by my Father."

24. And when the ten heard this, they were indignant at the two brothers. 25. But Jesus called them to him, and said, "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. 26. Not so is it among you. On the contrary, whoever wishes to become great among you shall be your servant; 27. and whoever wishes to be first among you shall be yor slave; 28. even as the Son of Man has not come to be served but to serve, and to give his life as a ransom for many."

THE BLIND MEN AT JERICHO

29. And as they were leaving Jericho, a great

25-28: 18, 1-4; Luke 22, 25-27.—28: Phil. 2, 7.—29-34: Mark 10, 46-52; Luke 18, 35-43.

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29. Jericho is situated in the Jordan valley about 28 kilometres from Jerusalem.

crowd followed him. 30. And behold, two blind men sitting by the wayside heard that Jesus was passing by, and cried out, saying, "Lord, Son of David, have mercy on us!" 31. And the crowd angrily tried to silence them. But they cried out all the louder, saying, "Lord have mercy on us, Son of David!" 32. Then Jesus stopped, and called them, and said, "What will you have me do for you?" 33. They said to him, "Lord, that our eyes be opened." 34. And Jesus, moved with compassion for them, touched their eyes; and at once they received their sight, and followed him.

VI

CHAPTER 21

TRIUMPHAL ENTRY INTO JERUSALEM

1. And when they drew near to Jerusalem, and came to Bethphage, on the Mount of Olives, then Jesus sent two disciples, 2. saying to them, "Go into the village opposite you, and immediately you will find an ass tied, and a colt with her; loose them and bring them to me. 3. And if anyone say anything to you, you shall say that the Lord has need of them, and immediately he will

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1-9 Mark 11, 1-10; Luke 19, 29-38; John 12, 12-15.

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30. *Two blind men:* St. Matthew speaks of two, St. Luke speaks of one, that is, of the one better known, called Bartimeus.

1. Bethphage and Bethany (v. 17) are villages near Jerusalem.

send them." 4. Now this was done that what was spoken by the prophet might be fulfilled, 5. "Tell the daughter of Sion: Behold, thy king comes to thee, meek and seated upon an ass, and upon a colt, the foal of a beast of burden."

6. So the disciples went and did as Jesus had directed them. 7. And they brought the ass and the colt, laid their cloaks on them, and made him sit thereon. 8. And most of the crowd spread their cloaks upon the road, while others were cutting branches from the trees, and strewing them on the road. 9. And the crowds that went before him, and those that followed, kept crying out, saying, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!" 10. And when he entered Jerusalem, all the city was thrown into commotion, saying, "Who is this?" 11. But the crowds kept on saying, "This is Jesus the prophet from Nazareth of Galilee."

CLEANSING OF THE TEMPLE

12. And Jesus entered the temple of God, and cast out all those who were selling and buying

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5: Isa. 62, 11; Zach. 9, 9.—9: Ps. 117, 26.

12-16: Mark 11, 15-18; Luke 19, 45-47; John 2, 14-16.—12: Deut. 14, 25.

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5. *Daughter of Sion* is Jerusalem, so called because it was born and grew on Mount Sinai.

12. The temple had four courtyards: one for the Priests, one for the Jews, one for the women and one for the Gentiles. It was from the latter that Jesus drove out the merchants

in the temple, and he overturned the tables of the moneychangers and the seats of those who sold the doves. 13. And he said to them, "It is written 'My house shall be called a house of prayer'; but you have made it a den of thieves."

14. And the blind and the lame came to him in the temple, and he healed them. 15. But the chief priests and the Scribes, seeing the wonderful deeds that he did, and the children crying out in the temple, and saying, "Hosanna to the Son of David," were indignant, 16. and said to him, "Dost thou hear what these are saying?" And Jesus said to them, "Yes; have you never read, 'Out of the mouth of infants and sucklings thou hast perfected praise'?" 17. And leaving them, he went out of the city to Bethany and he stayed there.

JESUS CURSES A FIG TREE

18. Now in the morning, on his way back to the city, he felt hungry. 19. And seeing a fig tree by the wayside, he came up to it, and found nothing on it but leaves; and he said to it, "May no fruit ever come from thee henceforward forever!" And immediately the fig tree withered up.

20. And upon seeing this the disciples marvelled, saying, "How did it come to wither up immedi-

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13: Isa. 56, 7; Jer. 7, 11.
16: Ps. 8, 3.—18-22: Mark 11, 12-14, 20-24.

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19. This fig tree, with nothing but leaves on it, represents those people who were rich in words but poor in works. God detests such hypocrisy.

ately?" 21. But Jesus answered and said to them, "Amen I say to you, if you have faith and do not waver, not only will you do what I have done to the fig tree, but even if you shall say to this mountain, 'Arise, and hurl thyself into the sea,' it shall be done. 22. And all things whatever you ask for in prayer, believing, you shall receive."

THE AUTHORITY OF JESUS

23. And when he had come into the temple, the chief priests and elders of the people came to him as he was teaching, and said, "By what authority dost thou do these things? And who gave thee this authority?" 24. Jesus answered and said to them, "I also will ask you one question, and if you answer me this, I in turn will tell you by what authority I do these things. 25. Whence was the baptism of John? from heaven, or from men?" But they began to argue among themselves, saying, 26. "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?' But if we say, 'From men,' we fear the people, for all regard John as a prophet." 27. And they answered Jesus and said, "We do not know." Then he in turn said to them, "Neither do I tell you by what authority I do these things.

PARABLE OF THE TWO SONS

28. "But what do you think? A man had two

22: 7, 7; 1 John 3, 22.—23-27: Mark 11, 27-33; Luke 20, 1-8.—26: 14, 5.

28-32. The meaning of the parable is: the heads of the sons; and he came to the first and said, 'Son, go and work today in my vineyard.' 29. But he answered and said, 'I will not'; but afterwards he regretted it and went. 30. And he came to the other and spoke in the same manner. And this one answered, 'I go, sir'; but he did not go. 31. Which of the two did the father's will?" They said, "The first." Jesus said to them, "Amen I say to you, the publicans and harlots are entering the kingdom of God before you. 32. For John came to you in the way of justice, and you did not believe him. But the publicans and the harlots believed him; whereas you, seeing it, did not even repent afterwards, that you might believe him.

PARABLE OF THE VINE-DRESSERS

33. "Hear another parable. There was a man, a householder, who planted a vineyard, and put a hedge about it, and dug a wine vat in it, and built a tower; then he let it out to vine-dressers, and went abroad. 34. But when the fruit season drew near, he sent his servants to the vine-dressers to receive his fruits. 35. And the vine-dressers seized his servants, and beat one, killed another, and

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33-46: Mark 12, 1-12; Luke 20, 9-19; Isa. 5, 1-7.

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people and the Pharisees who boasted of scrupulously observing the Law, did not believe in Jesus Christ, nor did they do the works He prescribed; the publicans and the sinners, instead, believed and were converted (Vostè).

33. The teaching of this parable is double: 1. the rejection by the Hebrews of the Messianic kingdom which is the Church; 2. the call of the Gentiles by means of the Apostles' preaching.

stoned another. 36. Again he sent another party of servants more numerous than the first; and they did the same to these. 37. Finally he sent his son to them, saying, 'They will respect my son.'

38. "But the vine-dressers, on seeing the son, said among themselves, 'This is the heir; come, let us kill him, and we shall have his inheritance.' 39. So they seized him, cast him out of the vineyard, and killed him. 40. When, therefore, the owner of the vineyard comes, what will he do to those vine-dressers?" 41. They said to him, "He will utterly destroy those evil men, and will let out the vineyard to other vine-dressers, who will render to him the fruits in their seasons."

42. Jesus said to them, "Did you never read in the Scripture, 'The stone which the builders rejected, has become the corner stone; by the Lord this has been done, and it is wonderful in our eyes'? 43. Therefore I say to you, that the kingdom of God will be taken away from you and will be given to a people yielding its fruits. 44. And he who falls on this stone will be broken to pieces; but upon whomever it falls, it will grind him to powder."

45. And when the chief priests and Pharisees had heard his parables, they knew that he was speaking about them. 46. And though they sought to lay hands on him, they feared the people, because they regarded him as a prophet.

38: 26, 4; 27, 1; John 11, 53.

42: Ps. 117, 22; Isa. 28, 16; Rom. 9, 33; 1 Pet. 2, 7.

CHAPTER 22

THE MARRIAGE FEAST

1. And Jesus addressed them, and spoke to them again in parables, 2. saying, "The kingdom of heaven is like a king who made a marriage feast for his son. 3. And he sent his servants to call in those invited to the marriage feast, but they would not come. 4. Again he sent out other servants, saying, 'Tell those who are invited, Behold, I have prepared my dinner; my oxen and fatlings are killed, and everything is ready; come to the marriage feast.' 5. But they made light of it, and went off, one to his farm, and another to his business; 6. and the rest laid hold of his servants, treated them shamefully, and killed them.

7. "But when the king heard of it, he was angry; and he sent his armies, destroyed those murderers, and burnt their city. 8. Then he said to his servants, 'The marriage feast indeed is ready, but those who were invited were not worthy; 9. go therefore to the cross-roads, and invite to the marriage feast whomever you shall

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2-14: Luke 14, 16-24.

1-14. This passage also treats of the substitution of the Hebrews by the Gentiles in the kingdom of God, on whom is enjoined the explicit necessity of faith in Jesus Christ, but presented in the form of a marriage feast to better represent the future happiness in Heaven. The guests who did not answer will be excluded forever (Vostè).

find.' 10. And his servants went out into the roads, and gathered all whom they found, both good and bad; and the marriage feast was filled with guests.

11. "Now the king went in to see the guests, and he saw there a man who had not on a wedding garment. 12. And he said to him, 'Friend, how didst thou come in here without a wedding garment?' But he was speechless. 13. Then the king said to the attendants, 'Bind his hands and feet and cast him forth into the darkness outside, where there will be the weeping, and the gnashing of teeth.' 14. For many are called, but few are chosen."

TRIBUTE TO CAESAR

15. Then the Pharisees went and took counsel how they might trap him in his talk. 16. And they sent to him their disciples with the Herodians, saying, "Master, we know that thou art truthful, and that thou teachest the way of God in truth and thou carest naught for any man; for thou dost not regard the person of men. 17. Tell us, therefore, what dost thou think: Is it lawful to give tribute to Caesar, or not?" 18. But Jesus, knowing their wickedness, said, "Why do you test me, you hypocrites? 19. Show me the coin of the tribute." So they offered him a denarius. 20. Then Jesus said to them, "Whose are this image and the inscription?" 21. They said to him, "Caesar's." Then he said to them, "Render, therefore, to

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13: 8, 12; 13, 42; 20, 16; 15, 30.

15-22: Mark 12, 13-17; Luke 20, 20-26 — 21: Rom. 13, 7.

Caesar the things that are Caesar's, and to God the things that are God's." 22. And hearing this they marvelled, and leaving him went off.

THE SADDUCEES AND THE RESURRECTION

23. On that same day some of the Sadducees, who say there is no resurrection, came to him, and questioned him, 24. saying, "Master, Moses said, 'If a man die without having a son, his brother shall marry the widow and raise up issue to his brother.' 25. Now there were among us seven brothers. And the first, after having married a wife, died, and having no issue, left his wife to his brother. 26. In like manner the second, and the third down to the seventh. 27. And last of all the woman also died. 28. At the resurrection, therefore, of which of the seven will she be the wife? For they all had her."

29. But Jesus answered and said to them, "You err because you know neither the Scriptures nor the power of God. 30. For at the resurrection they will neither marry nor be given in marriage, but will be as angels of God in heaven. 31. But as to the resurrection of the dead, have you not read what was spoken to you by God, saying, 32. 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not the God of the dead,

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23-33: Mark 12, 18-27; Luke 20, 27-38; Acts 23, 8.—24: Deut. 25, 5.

32: Ex. 3, 6.—34-40: Mark 12, 28-34; Luke 10, 25-28.

but of the living." 33. And when the crowds heard this, they marvelled at his teaching.

THE GREAT COMMANDMENT

34. But the Pharisees, hearing that he had silenced the Sadducees, gathered together. 35. And one of them, a doctor of the Law, putting him to the test, asked him, 36. "Master, which is the great commandment in the Law?" 37. Jesus said to him, " 'Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind'. 38. This is the greatest and the first commandment. 39. And the second is like it, 'Thou shalt love thy neighbour as thyself.' 40. On these two commandments depend the whole Law and the Prophets."

THE SON OF DAVID

41. Now while the Pharisees were gathered together, Jesus questioned them, 42. saying, "What do you think of the Christ Whose son is he?" They said to him, "David's." 43. He said to them, "How then does David in the Spirit call him Lord, saying, 44. 'The Lord said to my Lord: Sit thou at my right hand, till I make thy enemies thy footstool'? 45. If David, therefore, calls him 'Lord' how is he his son?" 46. And no one could answer him a word; neither did anyone dare from that day forth to ask him any more question.

37: Deut. 6, 5.—39: Lev. 19, 18.—41-46: Mark 12, 35-37; Luke 20, 41-44.

44: Ps. 109, 1.—23.

CHAPTER 23

HYPOCRISY OF THE SCRIBES AND PHARISEES

1. Then Jesus spoke to the crowds and to his disciples, 2. saying, "The Scribes and the Pharisees have sat on the chair of Moses. 3. All things, therefore, that they command you, observe and do. But do not act according to their works; for they talk but do nothing. 4. And they bind together heavy and oppressive burdens, and lay them on men's shoulders; but not with one finger of their own do they choose to move them. 5. In fact, all their works they do in order to be seen by men; for they widen their phylacteries, and enlarge their tassels, 6. and love the first places at suppers and the front seats in the synagogues, 7. and greetings in the market-place, and to be called by men 'Rabbi.' 8. But do not you be called 'Rabbi'; for one is your Master, and all you are brothers. 9. And call no one on earth your father; for one is your Father, who is in heaven. 10. Neither be called masters; for one only is your Master, the Christ. 11. He who is the greatest among you shall be your servant. 12. And whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted.

WOE TO THE SCRIBES AND PHARISEES

13. "But woe to you, Scribes and Pharisees,

4: Luke 11, 46; Acts 15, 10.

5: Ex. 13, 9; Deut. 6, 8; Num. 15, 38.—6: Mark 12, 39; Luke 11, 43.—8: Jas. 3, 1.—9: Mal. 1, 6.—12: Luke 14, 11; 18, 14.

hypocrites! because you shut the kingdom of heaven against men. For you yourselves do not go in, nor do you allow those going in to enter.

14. ["Woe to you, Scribes and Pharisees, hypocrites! because you devour the houses of widows, praying long prayers. For this you shall receive a greater judgment.]

15. Woe to you, Scribes and Pharisees, hypocrites! because you traverse sea and land to make one convert; and when he has become one, you make him twofold more a son of hell than yourselves.

16. "Woe to you, blind guides, who say, 'Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is bound.' 17. You blind fools! for which is greater, the gold, or the temple which sanctifies the gold? 18. And 'Whoever swears by the altar, it is nothing; but whoever swears by the gift that is upon it, he is bound.' 19. Blind ones! for which is greater, the gift, or the altar which sanctifies the gift? 20. Therefore he who swears by the altar swears by it, and all things that are on it; 21. and he who swears by the temple swears by it, and by him who dwells in it. 22. And he who swears by heaven swears by the throne of God, and by him who sits upon it.

23. "Woe to you, Scribes and Pharisees, hypocrites! because you pay tithes on mint and anise

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14: Mark 12, 40; Luke 20, 47.—23: Luke 11, 42.

and cummin, and have left undone the weightier matters of the Law, right judgment and mercy and faith. These things you ought to have done, while not leaving the others undone. 24. Blind guides, who strain out the gnat but swallow the camel!

25. "Woe to you, Scribes and Pharisees, hypocrites! because you clean the outside of the cup and the dish, but within they are full of robbery and uncleanness. 26. Thou bilnd Pharisee! clean first the inside of the cup and of the dish, that the outside too may be clean.

27. "Woe to you, Scribes and Pharisees, hypocrites! because you are like whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones and of all uncleanness. 28. So you also outwardly appear just to men, but within you are full of hypocrisy and iniquity.

29. "Woe to you, Scribes and Pharisees, hypocrites! you who build the sepulchres of the prophets, and adorn the tombs of the just, 30. and say, 'If we had lived in the days of our fathers, we would not have been their accomplices in the blood of the prophets.' 31. Thus you are witnesses against yourselves that you are the sons of those who killed the prophets.

32. "You also fill up the measure of your fathers. 33. Serpents, brood of vipers, how are you to escape the judgment of hell? 34. Therefore,

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33: 3, 7; 12, 34.

behold, I send you prophets, and wise men, and scribes; and some of them you will put to death, and crucify, and some you will scourge in your synagogues, and persecute from town to town; 35. that upon you may come all the just blood that has been shed on the earth, from the blood of Abel the just unto the blood of Zacharias the son of Barachias, whom you killed between the temple and the altar. 36. Amen I say to you, all these things will come upon this generation.

37. "Jerusalem, Jerusalem! thou who killest the prophets, and stonest those who are sent to thee! How often would I have gathered thy children together, as a hen gathers her young under her wings, but thou wouldst not! 38. Behold, your house is left to you desolate. 39. For I say to you, you shall not see me henceforth until you shall say, 'Blessed is he who comes in the name of the Lord!'"

CHAPTER 24

DESTRUCTION OF JERUSALEM AND END OF THE WORLD

1. And Jesus left the temple and was going away, when his disciples came forward to show him the buildings of the temple. 2. But he answered and said to them, "Do you see all these things? Amen I say to you, there will not be left

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35: Gen. 4, 8; Heb. 11, 4; 2 Par. 24, 21f.

37-39: Luke 13, 34f; 19, 41-44.—24, 1-51: Mark 13, 1-37; Luke 21, 5-36.—2: Luke 19, 44.

here one stone upon another that will not be thrown down."

3. And as he was sitting on the Mount of Olives, the disciples came to him privately, saying, "Tell us, when are these things to happen, and what will be the sign of thy coming and of the end of the world?"

4. And in answer Jesus said to them, "Take care that no one leads you astray. 5. For many will come in my name, saying, 'I am the Christ,' and they will lead many astray. 6. For you shall hear of wars and rumours of wars. Take care that you do not be alarmed, for these things must come to pass, but the end is not yet. 7. For nation will rise against nation, and kingdom against kingdom; and there will be pestilences and famines and earthquakes in various places. 8. But all these things are the beginnings of sorrows.

9. "Then they will deliver you up to tribulation, and will put you to death; and you will be hated by all nations for my name's sake. 10. And then many will fall away, and will betray one another, and will hate one another. 11. And many false prophets will arise, and will lead many astray. 12. And because iniquity will abound, the charity of the many will grow cold. 13. But whoever perseveres to the end, he shall be saved. 14. And this gospel of the kingdom shall be preached in the whole world, for a witness to all nations; and then will come the end.

9: 10, 17; John 15, 20; 16, 2.

DESTRUCTION OF JERUSALEM

15. "Therefore when you see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place—let him who reads understand — 16. then let those who are in Judea flee to the mountains; 17. and let him who is on the housetop not go down to take anything from his house; 18. and let him who is in the field not turn back to take his cloak. 19. But woe to those who are with child, or have infants at the breast in those days! 20. But pray that your flight may not be in the winter, or on the Sabbath. 21. For then there will be great tribulation, such as has not been from the beginning of the world until now, nor will be. 22. And unless those days had been shortened, no living creature would be saved. But for the sake of the elect those days will be shortened.

THE SIGNS OF THE LAST DAY

23. "Then if anyone say to you, 'Behold, here is the Christ,' or, 'There he is,' do not believe it. 24. For false christs and false prophets will arise, and will show great signs and wonders, so as to

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15: Dan. 9, 27.—23: Luke 17, 23.

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16. Before the fall of Jerusalem, the believers fled to Perea, beyond the Jordan.

17. *On the housetop:* In Palestine, as in the Orient in general, the roofs of the houses were flat or terrace-like. Hence, to say "on the housetop" was the same as to say "on the terrace."

lead astray, if possible, even the elect. 25. Behold, I have told it to you beforehand. 26. If therefore they say to you, 'Behold, he is in the desert,' do not go forth; 'Behold, he is in the inner chambers', do not believe it. 27. For as the lightning comes forth from the east and shines even to the west, so also will the coming of the Son of Man be. 28. Wherever the body is, there will the eagles be gathered together.

29. "But immediately after the tribulation of those days, the sun will be darkened, and the moon will not give her light, and the stars will fall from heaven, and the powers of heaven will be shaken. 30. And then will appear the sign of the Son of Man in heaven; and then will all tribes of the earth mourn, and they will see the Son of Man coming upon the clouds of heaven with great power and majesty. 31. And he will send forth his angels with a trumpet and a great sound, and they will gather his elect from the four winds, from one end of the heavens to the other.

28: Luke 17, 37.
29: Isa. 13, 10; Ezech. 32, 7; Joel 3, 15.—30: Apoc. 1, 7.
31: 1 Cor. 15, 52.

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28. This is a proverb: Just as the eagles fly towards their desired meal, so the souls, urged by an irresistible impulse, will fling themselves towards the Supreme Judge and will gather around Him.

30. *They will see the Son of Man coming . . . :* Jesus Christ will again return visibly on this earth to judge the living and the dead; that is, all men, both the good and the bad. He will come on the last day, not in humility as when He came to

JERUSALEM'S IMPENDING DESTRUCTION

32. "Now from the fig tree learn this parable. When its branch is now tender, and the leaves break forth, you know that summer is near. 33. Even so, when you see all these things, know that it is near, even at the door. 34. Amen I say to you, this generation will not pass away till all these things have been accomplished. 35. Heaven and earth will pass away, but my words will not pass away.

THE NEED OF WATCHFULNESS

36. "But of that day and hour no one knows, not even the angels of heaven, but the Father only. 37. And as it was in the days of Noe, even so will be the coming of the Son of Man. 38. For as in the days before the flood they were eating and drinking, marrying and giving in marriage until the day when Noe entered the ark, 39. and they did not understand until the flood came and

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37: Gen. 7, 7; Luke 17, 26.

Bethlehem, but surrounded by great power, majestic splendour and glory. All will recognize Him as their God and their Judge. St. Cyril exclaims: "Ah! this great Judge has no need of accusers, of witnesses, of arguments; He tells each person all what he said, did and thought. At that moment there will be no way of finding help; no one will be able to snatch the guilty from the punishment he merits: neither father nor mother, nor son nor daughter, nor friends nor lawyers, nor gold nor silver, nor riches nor high connections will be able to influence the sentence in any way." "He who desires to live as a Christian must never lose sight of the Last Judgment." (St. John Climacus).

swept them all away; even so will be the coming of the Son of Man.

40. "Then two men will be in the field; one will be taken, and one will be left. 41. Two women will be grinding at the millstone; one will be taken, and one will be left.

EXHORTATION TO VIGILANCE

42. "Watch therefore, for you do not know at what hour your Lord is to come. 43. But of this be assured, that if the householder had known at what hour the thief was coming, he would certainly have watched, and not have let his house be broken into. 44. Therefore you must also be ready, because at an hour that you do not expect, the Son of Man will come. 45. Who, dost thou think, is the faithful and prudent servant whom his master has set over his household to give them their food in due time? 46. Blessed is that servant whom his master, when he comes, shall find so doing. 47. Amen I say to you, he will set him over all his goods. 48. But if that wicked servant says to himself, 'My master delays his coming,' 49. and begins to beat his fellow-servants, and to eat and drink with drunkards, 50. the master of

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43: Mark 13, 33; 1 Thess. 5, 2.—43-51: Luke 12, 39-46.—46: Apoc. 16, 15.

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42. *Watch therefore . . . :* Jesus insists that we be ready for His coming. He is coming twice: at death for each one, at the final judgment for all. Both times will be unexpected, hence the necessity of always being ready (See Matt. 14: 25).

that servant will come on a day he does not expect, and in an hour he does not know, 51. and will cut him asunder and make him share the lot of the hypocrites. There will be the weeping, and the gnashing of the teeth.

CHAPTER 25

PARABLE OF THE TEN VIRGINS

1. "Then will the kingdom of heaven be like ten virgins who took their lamps and went forth to meet the bridegroom and the bride. 2. Five of them were foolish and five wise. 3. But the five foolish, when they took their lamps, took no oil with them, 4. while the wise took oil in their vessels with the lamps. 5. Then as the bridegroom was long in coming, they all became drowsy and slept. 6. And at midnight a cry arose, 'Behold the bridegroom is coming, go forth to meet him!' 7. Then all those virgins arose and trimmed their lamps. 8. And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' 9. The wise answered, saying, 'Lest there may not be enough for us and for you, go rather to those who sell it, and buy some for yourselves.'

51: 13, 42; 25, 30.—25, 1: Luke 12, 35f.

25, 1. This parable still insists on the necessity of being prepared in order to be admitted to the happiness of Heaven, presented under the figure of a marriage feast, because the souls will wed God in eternity. Conclusion: become seriously interested in your eternal life, don't sleep over this fundamental problem but prepare a good dowry of merits for Heaven (Vostè).

10. "Now while they were gone to buy it, the bridegroom came; and those who were ready went in with him to the marriage feast, and the door was shut. 11. Finally there came also the other virgins, who said, 'Sir, sir, open the door for us!' 12. But he answered and said, 'Amen, I say to you, I do not know you.' 13. Watch therefore, for you know neither the day nor the hour.

PARABLE OF THE TALENTS

14. "For it is like a man going abroad, who called his servants and handed over his goods to them. 15. And to one he gave five talents, to another two, and to another one, to each according to his particular ability, and then he went on his journey. 16. And he who had received the five talents, went and traded with them, and gained five more. 17. In like manner, he who had received the two gained two more. 18. But he who had received the one went away and dug in the earth and hid his master's money.

19. "Then after a long time the master of those servants came and settled accounts with them. 20. And he who had received the five talents came

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13: Mark 13, 33.—14-30: Luke 19, 12-27.

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15. Talents: These are the various grades of grace (Gregory).

19. *Came and settled accounts with them:* The Master, of Whom this parable speaks of, as well as the previous one and that narrated by St. Luke, chapter 19: 11-27, is Jesus Christ, Who, at death, calls each one to render an account of his life. The talents received indicate the graces God

and brought five other talents, saying, 'Master, thou didst hand over to me five talents; behold, I have gained five others in addition.' 21. His master said to him, 'Well done, good and faithful servant; because thou hast been faithful over a few things, I will set thee over many; enter into the joy of thy master.

22. "And he also who had received the two talents came and said, 'Master, thou didst hand over to me two talents; behold, I have gained two more. 23. His master said to him, 'Well done, good and faithful servant; because thou hast been faithful over a few things, I will set thee over many; enter into the joy of thy master.'

24. "But he who had received the one talent came and said, 'Master, I know that thou art a stern man; thou reapest where thou hast not sowed and gatherest where thou hast not winnowed; 25. and as I was afraid, I went away and hid thy talent in the earth; behold, thou hast what is

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gives to each person; the rewards given indicate the grade of correspondence to the graces received: the punishments, instead, the penality for neglecting the graces received. St. Augustine warns us with the strong expression: "He Who created you without your consent, will not save you without your consent". And he has reason to say this. No one, in fact, will save himself if not by means of grace, but grace does not save if not corresponded to and profit is not drawn from it. It is a certainty that no damned soul will ever be able to say: "I am irreparably lost through God's fault"; but instead he will be forced to acknowledge and confess that he damned himself through his own fault and that had he wanted to, he could have been in Heaven.

thine.' 26. But his master answered and said to him, 'Wicked and slothful servant! thou didst know that I reap where I do not sow, and gather where I have not winnowed? 27. Thou shouldst therefore have entrusted my money to the bankers, and on my return I should have got back my own with interest. 28. Take away therefore the talent from him, and give it to him who has the ten talents. 29. For to everyone who has shall be given, and he shall have abundance; but from him who does not have, even that which he seems to have shall be taken away. 30. But as for the unprofitable servant, cast him forth into the darkness outside, where there will be the weeping, and gnashing of teeth.'

THE LAST JUDGMENT

31. "But when the Son of Man shall come in his majesty, and all the angels with him, then he will sit on the throne of his glory; 32. and before him will be gathered all the nations, and he will separate them one from another, as the shepherd separates the sheep from the goats; 33. and he will set the sheep on his right hand, but the goats on the left.

34. "Then the king will say to those on his right hand, 'Come, blessed of my Father, take possession of the kingdom prepared for you from

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29: 13, 12; Mark 4, 25; Luke 8, 18; 19, 26.

34-40. *Come, blessed . . . :* come, blessed of My Father, come from the darkness to the light, from slavery to the freedom of the children of God, from work to eternal rest, from war to the foundation of the world; 35. for I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in; 36. naked and you covered me; sick and you visited me; 37. I was in prison and you came to me.' Then the just will answer him, saying, 'Lord, when did we see thee hungry, and feed thee; or thirsty, and give the drink? 38. And when did we see thee a stranger, and take thee in; or naked, and clothe thee? 39. Or when did we see thee sick, or in prison, and come to thee?' 40. And answering the king will say to them, 'Amen I say to you, as long as you did it for one of these, the least of my brethren, you did it for me.'

41. "Then he will say to those on his left hand, 'Depart from me, accursed ones, into the ever-

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35: Isa. 58, 7; Ezech. 18, 7.—36: Ecclus. 7, 39.
41: 7, 23; Ps. 6, 9; Luke 13, 27.

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peace, from death to life, from struggle to victory, from trial to recompense, from the valley of tears to joy without end, from the earth to the sky, from exile to the fatherland. The happiness in Heaven is so much greater than anything we can think of as beautiful or good on earth that "Eye has not seen nor ear heard, nor has it entered into the heart of man, what things God has prepared for those who love Him" (1 Cor. 2: 9). "O Heaven!" exclaimed St. John Chrysostom, "What joy, what glory these words contain: 'Come, ye blessed!' and what triumph!" Dear reader, make sure that on that day Jesus can say to you too: "Come, blessed of my Father, . . . enter into the joy of Thy Lord."

41-45. *Depart from Me:* St. Augustine makes Jesus Christ speak: "O man, I became a child for you, I was placed in a manger, wrapped in swaddling clothes; I bore the sufferings lasting fire which was prepared for the devil and his angels. 42. For I was hungry, and you did not give me to eat; I was thirsty and you gave me no drink; 43. I was a stranger and you did not take me in; naked, and you did not clothe me; sick, and in prison, and you did not visit me.' 44. Then they also will answer and say, 'Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?' 45. Then he will answer them, saying, 'Amen I say to you, as long as you did not do it for one of these least ones, you did not do it for me.' 46. And these will go into everlasting punishment, but the just into everlasting life."

46: Dan. 12, 2; John 5, 29.

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of infancy, the anguish of manhood; I was slapped and spit upon; I was scourged, crowned with thorns, nailed on a Cross: see the wounds of the nails, see My side pierced by the sword. Why then, did you will to lose the merit of that which I suffered for you? Why did you waste and despise the benefits of the redemption?" Sacred Scripture testifies that the wicked will then scream: "We fools esteemed their life madness, and their end without honour. Behold how they are numbered among the children of God, and their lot is among the Saints. Therefore we have erred! . . . What hath pride profited us? or what advantage hath the boasting of riches brought us? (Wis. 5: 4-6, 8). And that which will culminate their misfortune and desperation will be when they will see the Angels and Saints triumphantly and happily ascending towards Heaven with Jesus Christ at their head . . . while the wicked will be shut out forever.

46. *And these will go . . . :* "in the arms of the darkest desperation, they make us hear," says St. Ephrem, "this heart-rending farewell: 'Good-bye Apostles, Prophets, Martyrs,

II: THE PASSION, DEATH AND RESURRECTION

1. *THE LAST SUPPER*

CHAPTER 26

1. And it came to pass when Jesus had finished all these words, that he said to his disciples, 2. "You know that after two days the Passover will

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and all the just! Good-bye senate of the Patriarchs! Good-bye army of the anchorites! Good-bye precious and vivifying Cross! Good-bye eternal kingdom of Heaven, beautiful Jerusalem, mother of the elect, paradise of delights! Good-bye to you too, Our Lady, Mother of God, Mother of Him Who has so loved men! Good-bye fathers and mothers, sons and daughters, husbands and wives; good-bye, we shall never see you again, never again'!" God rewards the good and punishes the wicked because He is infinite justice. The pains with which the damned in Hell will be tormented are: 1. The pain of damnation, that is, the perpetual privation of the beatific vision of God; 2. The pain of sense, remorse and anguish of conscience; furthermore, the company of the devils, of the other damned, and the knowledge that Hell will never end.

But the just into everlasting life, in Paradise, where the sight of God will be the true life and joy of the soul forever. "O God," exclaimed St. Bernard, "You Who know, tell us what You keep ready for us! He shall have the goods of Your house in abundance, but which goods? Ah! we are seeking those wonderful marvels which eye has not seen, nor ear heard, nor mind grasped, nor heart tried." "O life," exclaimed St. Augustine, "O life which God has prepared for those who love Him, life which is truly life; happy life, certain life, tranquil life, desirable life, pure life, chaste life, holy life, life which does not know death, life without sorrow, be here; and the Son of Man will be delivered up to be crucified."

THE COUNCIL

3. Then the chief priests and the elders of the people gathered together in the court of the high priest, who was called Caiphas, 4. and they took counsel together how they might seize Jesus by stealth and put him to death. 5. But they said, "Not on the feast, or there might be a riot among the people."

THE ANOINTING AT BETHANY

6. Now when Jesus was in Bethany, in the house of Simon the leper, 7. a woman came up to him with an alabaster jar of precious ointment, and she poured it on his head, as he reclined at table. 8. But when the disciples saw this, they were indignant, and said, "To what purpose is

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26, 2-5: Mark 14, 1f; Luke 22, 1f; John 11, 47.
6-13: Mark 14, 3-9; John 11, 2; 12, 1-8.

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without stain, without pain, without concern, without alteration, without change, without worry: life full of beauty, of dignity, the more I meditate you, the more I desire you!" May the thought of Heaven be the star of your life: in childhood and in youth, in manhood and in old age, in joy and in sorrow, in work and in rest. God made us for a very happy and immortal life. We are only on trial while on earth.

2. *Passover* signifies passage; it was the principal Jewish feast and commemorated the liberation of the Hebrews' first born at the passage of the destroying Angel (Ex. 12: 23) and the liberation of the Jews from Egypt, with the passage through the Red Sea (St. Augustine).

this waste? 9. for this might have been sold for much and given to the poor."

10. But Jesus, perceiving it, said to them, "Why do you trouble the woman? She has done me a good turn. 11. For the poor you have always with you, but you do not always have me. 12. For in pouring this ointment on my body, she has done it for my burial. 13. Amen I say to you, wherever in the whole world this gospel is preached, this also that she has done shall be told in memory of her."

THE BETRAYAL

14. Then one of the Twelve, called Judas Iscariot, went to the chief priests, 15. and said to them, "What are you willing to give me for delivering him to you?" But they assigned him thirty pieces of silver. 16. And from then on he sought out an opportunity to betray him.

PREPARATION

17. Now on the first day of the Unleavened Bread, the disciples came to Jesus and said, "Where dost thou want us to prepare for thee to eat the Passover?" 18. But Jesus said, "Go into the city to a certain man, and say to hm, "The Master says, My time is near at hand; at thy house I am keeping the Passover with my disci-

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14-16: Mark 14, 10f; Luke 22, 3-6.—17-19: Mark 14, 12-16; Luke 22, 7-13.

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15. *Thirty pieces of silver* was the price paid for a slave.

ples.'" 19. And the disciples did as Jesus bade them, and prepared the Passover.

THE BETRAYER

20. Now when evening arrived, he reclined at table with the twelve disciples. 21. And while they were eating, he said, "Amen I say to you, one of you will betray me." 22. And being very much saddened they began each to say, "Is it I, Lord?" 23. But he answered and said, "He who dips his hand into the dish with me, he will betray me. 24. The Son of Man indeed goes his way, as it is written of him; but woe to that man by whom the Son of Man is betrayed! It were better for that man if he had not been born." 25. And Judas who betrayed him answered and said, "Is it I, Rabbi?" He said to him, "Thou hast said it."

THE HOLY EUCHARIST

26. And while they were at supper, Jesus took bread, and blessed and broke, and gave it to his disciples, and said, "Take and eat; this is my body." 27. And taking a cup, he gave thanks and gave it to them, saying, "All of you drink of this;

20-24: Mark 14, 17-21; Luke 22, 14. 21-23; John 13, 21-26.—24. Ps. 40, 10.—26-29; Mark 14, 22-25; Luke 22, 18-20; 1 Cor. 11, 23-25.

26-28. *This is My Body . . . this is My Blood*: With these words Jesus instituted the Holy Eucharist. The Holy Eucharist is a Sacrament and a sacrifice. In the Holy Eucharist, under the appearances of bread and wine, the Lord Christ is contained, offered and received for the nourishment of

28. for this is my blood of the new covenant, which is being shed for many unto the forgiveness of sins. 29. But I say to you, I will not drink henceforth of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of my Father."

PETER'S DENIALS PREDICTED

30. And after reciting a hymn, they went out to Mount Olivet. 31. Then Jesus said to them, "You will all be scandalized this night because of me; for it is written, 'I will smite the shepherd, and the sheep of the flock will be scattered.' 32. But after I have risen, I will go before you into Galilee." 33. But Peter answered and said to him,

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28: Ex. 24, 8; Jer. 31, 31.

30-35: Mark 14, 26-31; Luke 22, 39; John 18, 1.—31: Zach. 13, 7; John 16, 32.—32: Mark 16, 7.

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souls. The same Jesus Christ Who is in Heaven and was born of the Blessed Virgin Mary is in the Holy Eucharist. Jesus Christ instituted the Holy Eucharist: 1. to be offered as a sacrifice commemorating and renewing for all time the sacrifice of the Cross; 2. to be received by the faithful in Holy Communion; 3. To remain ever on our altars as the proof of His love for us, and to be worshipped by us. "The nature of this Sacrament," said St. Thomas, "is to transform man in God and to render him similar to God." The other foods which we take change into our substance, whereas the Holy Eucharist changes us into Itself; a change which is infinitely profitable, because it is infinitely better for us to be changed into God, than to have God changed into us.

The Holy Eucharist is not only a Sacrament. It is also the permanent sacrifice of the New Testament, and as such is called the Holy Mass. After the sin of our first parents there

"Even though all shall be scandalized because of thee, I will never be scandalized." 34. Jesus said to him, "Amen I say to thee, this very night, before a cock crows, thou wilt deny me three times." 35. Peter said to him, "Even if I should have to die with thee, I will not deny thee!" And all the disciples said the same thing.

2. *THE PASSION AND DEATH OF JESUS*

THE AGONY IN THE GARDEN

36. Then Jesus came with them to a country place called Gethsemani, and he said to his disciples, "Sit down here, while I go over yonder and pray." 37. And he took with him Peter and the

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34: Luke 22, 33f; John 13, 37f.—36-46: Mark 14, 32-42; Luke 22, 40-46.

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is no nation which has not had and does not have its sacrifices. They are necessary to placate God Who is offended and indignant against guilty man; to render Him honour and worship; to expiate the sins of the individual and of society; to obtain graces; to thank Him for the graces received. "Although Jesus Christ lives immortal and incorruptible in Himself," said St. Gregory the Great, "He again immolates Himself for us in this mystery of the Holy Sacrifice. In fact, here His Body is received, His Flesh is distributed for the salvation of the people, as in the sacrifices of the Old Law; and His Blood is spilled, not among the hands of the infidels, but in the mouths of the faithful who receive Holy Communion. Hence let us reflect upon what this sacrifice, which for our salvation perpetually reproduces the Passion of the Son of God, is for us."

two sons of Zebedee, and he began to be saddened and exceedingly troubled. 38. Then he said to them, "My soul is sad, even unto death. Wait here and watch with me." 39. And going forward a little, he fell prostrate and prayed, saying, "Father, if it is possible, let this cup pass away from me; yet not as I will, but as thou willest."

40. Then he came to the disciples and found them sleeping. And he said to Peter, "Could you not, then, watch one hour with me? 41. Watch and pray, that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak." 42. Again a second time he went away and prayed, saying, "My Father, if this cup cannot pass away unless I drink it, thy will be done." 43. And he came again and found them sleeping, for their eyes were heavy. 44. And leaving them he went back again, and prayed a third time, saying the same words over. 45. Then he came to his disciples, and said to them, "Sleep on now, and take your rest! Behold, the hour is at hand when the Son of Man will be betrayed into the hands of sinners. 46. Rise, let us go. Behold, he who betrays me is at hand."

JESUS ARRESTED

47. And while he was yet speaking, behold Judas, one of the Twelve, came and with him a great crowd with swords and clubs, from the chief priests and elders of the people. 48. Now his

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47-56: Mark 14, 43-50; Luke 22, 47-53; John 18, 3-11.

betrayer had given them a sign, saying, "Whomever I kiss, that is he; lay hold of him." 49. And he went straight up to Jesus and said, "Hail, Rabbi!" and kissed him. 50. And Jesus said to him, "Friend, for what purpose hast thou come?" Then they came forward and set hands on Jesus and took him.

51. And behold, one of those who were with Jesus reached out his hand, drew his sword, and struck the servant of the high priest, cutting off his ear. 52. Then Jesus said to him, "Put back thy sword into its place; for all those who take the sword will perish by the sword. 53. Or dost thou suppose that I cannot entreat my Father, and he will even now furnish me with more than twelve legions of angels? 54. How then are the Scriptures to be fulfilled, that thus it must take place?"

55. In that hour Jesus said to the crowds, "As against a robber you have come out, with swords and clubs, to seize me. I sat daily with you in the temple teaching, and you did not lay hands on me." 56. Now all this was done that the Scriptures of the prophets might be fulfilled. Then all the disciples left him and fled.

JESUS BEFORE THE SANHEDRIN

57. Now those who had taken Jesus led him away to Caiphas, the high priest, where the

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52: Gen. 9, 6; Apoc. 13, 10.—54: Isa. 53, 7-10.

57-68: Mark 14, 53-65; Luke 22, 54; John 18, 12-24.

Scribes and the elders had gathered together. 58. But Peter was following him at a distance, even to the courtyard of the high priest, and he went in and sat with the attendants to see the end. 59. Now the chief priests and all the Sanhedrin were seeking false witness against Jesus, that they might put him to death, 60. but they found none, though many false witnesses came forward. But last of all two false witnesses came forward, 61. and said, "This man said, 'I am able to destroy the temple of God, and to rebuild it after three days'."

62. Then the high priest, standng up, said to him, "Dost thou make no answer to the things that these men prefer against thee?" 63. But Jesus kept silence. And the high priest said to him, "I adjure thee by the living God that thou tell us whether thou art the Christ, the Son of God." 64. Jesus said to him, "Thou hast said it. Nevertheless, I say to you, hereafter you shall see the Son of Man sitting at the right hand of the Power and coming upon the clouds of heaven."

65. Then the high priest tore his garments, saying, "He has blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy. 66. What do you think?" And they answered and said, "He is liable to death." 67. Then they spat in his face and buffeted him;

61: John 2, 19.

63-66: Luke 22, 67-71.—64: 16, 27; Rom. 14, 10.—67: Isa. 50, 6; Mark 14, 65; Luke 22, 63f.

while others struck his face with the palms of their hands, 68. saying, "Prophesy to us, O Christ! who is it that struck thee?"

PETER'S DENIAL

69. Now Peter was sitting outside in the courtyard; and a maidservant came up to him and said, "Thou also wast with Jesus the Galilean." 70. But he denied it before them all, saying, "I do not know what thou art saying." 71. And when he had gone out to the gateway, another maid saw him, and said to those who were there, "This man also was with Jesus of Nazareth". 72. And again he denied it with an oath, "I do not know the man!" 73. And after a little while the bystanders came up and said to Peter, "Surely thou also art one of them, for even thy speech betrays thee." 74. Then he began to curse and to swear

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69-75: Mark 14, 66-72; Luke 22, 52-62; John 18, 16-18. 25-27.

70-75. *He denied it before them all:* Here Peter committed grave actual sin. He did not lose his faith, but he sinned grievously against the profession of this virtue and hence lost grace. Trusting in himself, Peter did not pray, then he placed himself in the occasion and so he fell. "O man," said St. Augustine, "acknowledge what you are worth and what you owe. Considering the high dignity conferred upon you by the redemption, learn to fear and to flee sin." The means to avoid sin are: to fear sin, to guard against all that savours of evil, to flee from the occasion of sin, to pray, to have a firm resolve to prefer death rather than to commit serious sin; frequently think of death, judgment, Hell and Heaven. Finally, to believe and remember that God sees everywhere.

that he did not know the man. And at that moment a cock crowed. 75. And Peter remembered the word that Jesus had said, "Before a cock crows, tho wilt deny me three times." And he went out and wept bitterly.

CHAPTER 27

1. Now when morning came all the chief priests and the elders of the people took counsel together against Jesus in order to put him to death. 2. And they bound him and led him away, and delivered him to Pontius Pilate, the procurator.

THE END OF JUDAS

3. Then Judas, who betrayed him, when he saw that he was condemned, repented and brought back the thirty pieces of silver to the chief priests and the elders, 4. saying, "I have sinned in betraying innocent blood." But they said, "What is that to us? See to it itself." 5. And he flung the pieces of silver into the temple, and withdrew; and went away and hanged himself with a halter.

1: Mark 15, 1; Luke 22, 66.
2: Luke 23, 1; John 18, 28.—5: Acts 1, 18f.

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2. *Pontius Pilate* governed Judea as procurator from 26 to 36 A.D. He resided at Caesarea; however, during holidays he went to Jerusalem.

4-5. *I have sinned:* Judas committed at least three grievous sins: he betrayed Jesus, despaired of forgiveness, and committed suicide. Mortal sin is a deliberate and conscious offence against God's law in a grievous matter. It is called mortal because it

6. And the chief priests took the pieces of silver, and said, "It is not lawful to put them into the treasury, seeing that it is the price of blood." 7. And after they had consulted together, they bought with them the potter's field, as a burial place for strangers. 8. For this reason that field has been called even to this day, Haceldama, that is, the Field of Blood. 9. Then what was spoken through Jeremias the prophet was fulfilled, "And they took the thirty pieces of silver, the price of him who was priced, upon whom the children of Israel set a price, 10. and they gave them for the potter's field, as the Lord directed me."

JESUS BEFORE PILATE

11. Now Jesus stood before the procurator, and the procurator asked him, saying, "Art thou the king of the Jews?" Jesus said to him, "Thou sayest it." 12. And when he was accused by the chief priests and the elders, he made no answer. 13. Then Pilate said to him, "Dost thou not hear how many things they prefer against thee?" 14. But he did not answer him a single word, so that the procurator wondered exceedingly.

15. Now at festival time the procurator used to release to the crowd a prisoner, whomever they

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11-14: Mark 15, 2-5; Luke 23, 2f; John 18, 29-38.—15-26; Mark 15, 6-15; Luke 23, 17-25; John 18, 39f.

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deprives the soul of divine grace which is its life, takes away the merit of all its good actions, and renders the soul worthy of punishment or eternal death.

would. 16. Now he had at that time a notorious prisoner called Barabbas. 17. Therefore, when they had gathered together, Pilate said, "Whom do you wish that I release to you? Barabbas, or Jesus who is called Christ?" 18. For he knew that they had delivered him up out of envy. 19. Now, as he was sitting on the judgment-seat, his wife sent to him, saying, "Have nothing to do with that just man, for I have suffered many things in a dream today because of him." 20. But the chief priests and the elders persuaded the crowds to ask for Barabbas and to destroy Jesus. 21. But the procurator addressed them, and said to them, "Which of the two do you wish that I release to you?" And they said, "Barabbas." 22. Pilate said to them. "What then am I to do with Jesus who is called Christ?" 23. They all said, "Let him be crucified!" The procurator said to them, "Why, what evil has he done?" But they kept crying out the more, saying, "Let him be crucified!"

24. Now Pilate, seeing that he was doing no good, but rather that a riot was breaking out, took water and washed his hands in sight of the crowd, saying, "I am innocent of the blood of this just man; see to it yourselves." 25. And all the people answered and said, "His blood be on us and on our children."

THE SCOURGING AND CROWNING

26. Then he released to them Barabbas; but

20: Acts 3, 14.

Jesus he scourged and delivered to them to be crucified. 27. Then the soldiers of the procurator took Jesus into the praetorium, and gathered together about him the whole cohort. 28. And they stripped him and put on him a scarlet cloak; 29. and plaiting a crown of thorns they put it upon his head, and a reed into his right hand; and bending the knee before him they mocked him, saying, "Hail, King of the Jews!" 30. And they spat on him, and took the reed and kept striking him on the head.

THE WAY OF THE CROSS

31. And when they had mocked him, they took the cloak off him and put his own garments on him, and led him away to crucify him. 32. Now as they went out, they found a man of Cyrene named Simon; him they forced to take up his cross. 33. And they came to the place called Golgotha, that is, the Place of the Skull.

THE CRUCIFIXION

34. And they gave him wine to drink mixed with gall; but when he had tasted it, he would not drink. 35. And after they had crucified him, they divided his garments, casting lots, [to fulfil what was spoken through the prophet, "They

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27-31: Mark 15, 16-20; John 19, 2f.—27: Ps. 21, 17.—32: Mark 15, 2f; Luke 23, 26.—33-51: Mark 15, 22-38; Luke 23, 32-38. 44-46; John 19, 17-19. 23f. 28-30.—35 Ps. 21, 19.

divided my garments among them, and upon my vesture they cast lots."] 36. And sitting down they kept watch over him. 37. And they put above his head the charge against him, written, "This is Jesus, the King of the Jews."

38. Then two robbers were crucified with him, one on his right hand and one on his left. 39. Now the passers-by were jeering at him, shaking their heads, 40. and saying, "Thou who destroyest the temple, and in three days buildest it up again, save thyself! If thou art the Son of God, come down from the cross!" 41. In like manner, the chief priests with the Scribes and the elders,

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39: Ps. 21, 19.—40: John 2, 19.

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37. *This is Jesus, the King of the Jews:* these words are seen on many crosses with the abbreviations; I.N.R.I. which in Latin is: I-esus N-azarenus R-ex I-udeorum: Jesus of Nazareth, King of the Jews. That was the inscription or charge which was usually placed at the top of the cross of the condemned so that it would be known to all.

39-40. *The passers-by were jeering at Him . . . :* that is, they ridiculed Him. The second Commandment forbid us: Thou shalt not take the Name of the Lord thy God in vain. It forbids us to mention His Name disrespectfully, to curse, to take false or unjust oaths. And it commands us always to treat God's holy Name with reverence and to keep vows and oaths. By the Name of God is not meant simply the letters syllables or vowels in His Name, but the omnipotent and eternal majesty of God in three divine Persons. Hence, all that which in some way offends the majesty of God, His Providence, His goodness, His mercy, in a word, His attributes, offends His Name. St. Augustine assures us that the sin of those who blaspheme the Name of Jesus Christ reigning in Heaven is as grievous as that of those who crucified Him.

mocking, said, 42. He saved others, himself he cannot save! If he is the King of Israel, let him come down now from the cross, and we will believe him. 43. He trusted in God; let him deliver him now, if he wants him; for he said, 'I am the Son of God.'" 44. And the robbers also, who were crucified with him, reproached him in the same way.

THE DEATH OF JESUS

45. Now from the sixth hour there was darkness over the whole land until the ninth hour. 46. But about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lema sabacthani," that is, "My God, my God, why hast thou forsaken me?" 47. And some of the bystanders on hearing this said, "This man is calling Elias." 48. And immediately one of them ran and, taking a sponge, soaked it in common wine, put it on a reed and offered it to him to drink. 49. But the rest said, "Wait, let us see whether Elias is coming to save him." 50. But Jesus again cried out with a loud voice, and gave up his spirit.

42: Wisd. 2, 18-20.—43: Ps. 21, 9.—46: Ps. 21, 2.

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45. *The sixth hour:* Twelve o'clock; *the ninth hour:* three o'clock: *Over the whole land,* that is, over Jerusalem and round about it, over all Palestine and probably even over some of the towns of the Gentiles nearby, but there are no precise limits.

50-60. *Gave up His spirit:* St. Augustine thus exhorts us to contemplate the scene of Jesus Who has just expired: "Behold the wounds of the divine Crucified, the blood of the dead Christ,

51. And behold, the curtain of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were rent, 52. and the tombs were opened, and many bodies of the saints who had fallen asleep arose; 53. and coming forth out of the tombs after his resurrection, they came into the holy city, and appeared to many. 54. Now when the centurion, and those who were with him keeping guard over Jesus, saw the earthquake and the things that were happening, they were very much afraid, and they said, "Truly he was the Son of God." 55. And many women were there, looking on from a distance, who had followed Jesus from Galilee, ministering to him. 56. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

THE BURIAL

57. Now when it was evening, there came a certain rich man of Arimathea, Joseph by name,

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51: 2 Par. 3, 14.

54-56: Mark 15, 39-41; Luke 23, 47-49.—57-61: Mark 15, 42-47; Luke 23, 50-56; John 19, 38-42.

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the price of your ransom, the scars of the future resuscitated. He has His head bowed to kiss you. His heart pierced to love you, His arms are widespread in order to embrace you, His whole body is a mass of wounds in order to redeem you. Think of it, O men, what divine attestations of love!" Jesus Christ satisfied for our sins by suffering and sacrificing Himself on the cross, He died as man, because as God, He could neither suffer nor die. Jesus Christ's soul was separated from who was himself a disciple of Jesus. 58. He went to Pilate and asked for the body of Jesus. Then Pilate ordered the body to be given up. 59. And Joseph taking the body, wrapped it in a clean linen cloth, 60. and laid it in his new tomb, which he had hewn out in the rock. Then he rolled a large stone to the entrance of the tomb, and departed. 61. But Mary Magdalene and the other Mary were there, sitting opposite the sepulchre.

PRECAUTIONS OF THE CHIEF PRIESTS

62. And the next day, which was the one after the Day of Preparation, the chief priests and the Pharisees went in a body to Pilate, 63. saying, "Sir, we have remembered how that deceiver said, while he was yet alive, 'After three days I will rise again.' 64. Give orders, therefore, that the sepulchre be guarded until the third day, or else his disciples may come and steal him away, and say to the people, 'He has risen from the dead'; and the last imposture will be worse than the first." 65. Pilate said to them, "You have a guard; go, guard it as well as you know how." 66. So they went and made the sepulchre secure, sealing the stone, and setting the guard.

His body, but His divinity remained united both to His body and to His soul.

62. Friday was called *Preparation Day* because all the necessary preparations for the Sabbath feast had to be made on that day.

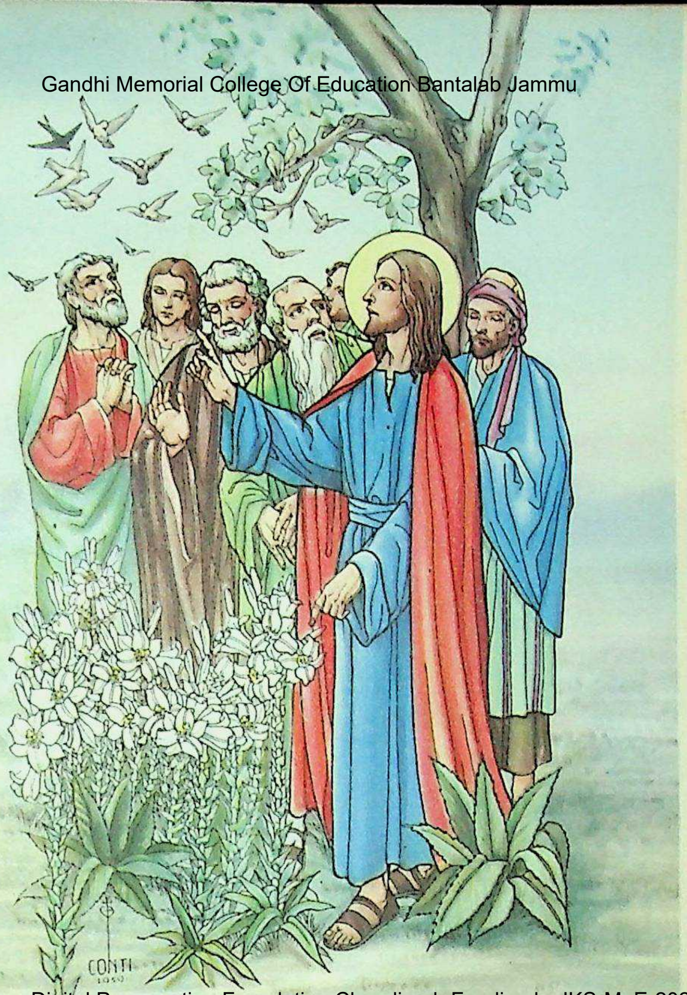
3. *THE RESURRECTION OF JESUS*

CHAPTER 28

THE WOMEN AT THE GRAVE

1. Now late in the night of the Sabbath, as the first day of the week began to dawn, Mary Magdalene and the other Mary came to see the sepulchre. 2. And behold, there was a great earthquake, for an angel of the Lord came down from heaven, and drawing near rolled back the stone, and sat upon it. 3. His countenance was like lightning, and his raiment like snow. 4. And for fear of him the guards were terrified, and became like dead men. 5. But the angel spoke and said to the women, "Do not be afraid; for I know that you seek Jesus, who was crucified. 6. He is not here, for he has risen even as he said. Come, see the place where the Lord was laid. 7. And go quickly, tell his disciples that he has risen; and behold, he goes before you into Galilee; there you shall see him. Behold, I have foretold it to you." 8. And they departed quickly from the tomb in fear and great joy, and ran to tell his disciples. 9. And behold, Jesus met them, saying, "Hail!" And they came up and embraced his feet and worshipped him. 10. Then Jesus said to them, "Do not be afraid; go, take word to my brethren that they are to set out for Galilee; there they shall see me."

1-8: Mark 16, 1-8; Luke 24, 1-10; John 20, 1.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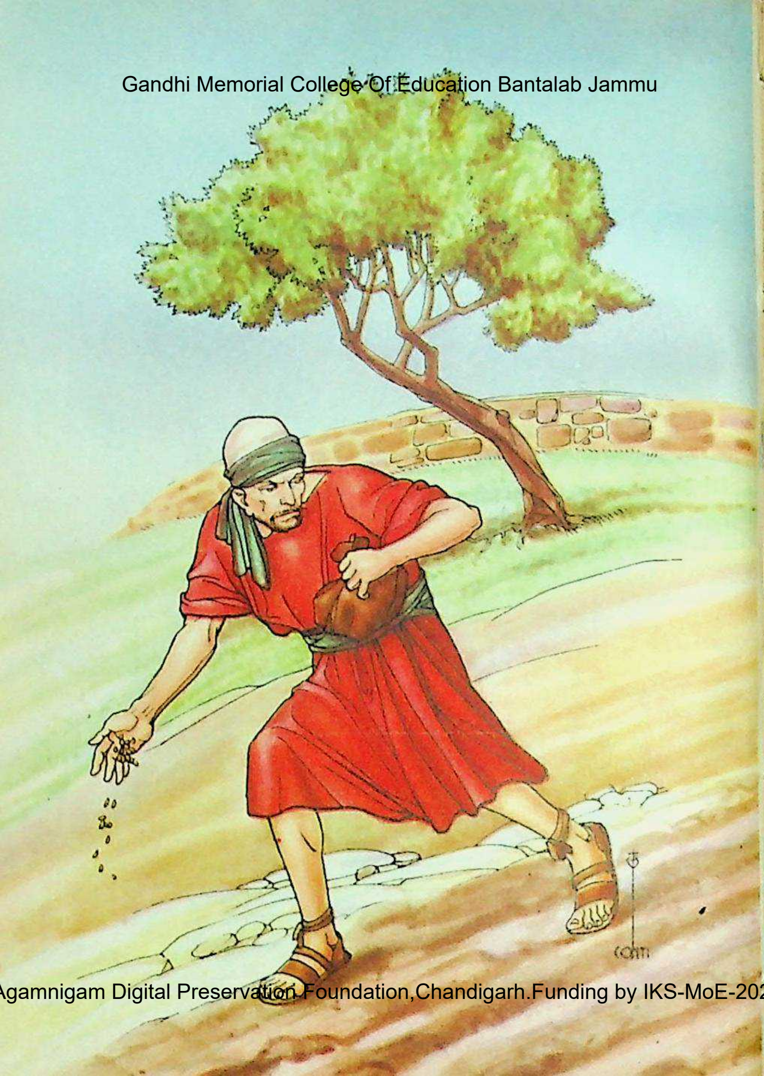

THE GUARDS AND THE CHIEF PRIESTS

11. Now while they were going, behold, some of the guard came into the city and reported to the chief priests all that had happened. 12. And when they had assembled with the elders and had consulted together, they gave much money to the soldiers, 13. telling them, "Say, 'His disciples came by night and stole him while we were sleeping.' 14. And if the procurator hears of this, we will persuade him and keep you out of trouble." 15. And they took the money, and did as they were instructed; and this story has been spread abroad among the Jews even to the present day.

COMMISSION OF THE APOSTLES

16. But the eleven disciples went into Galilee, to the mountain where Jesus had directed them to go. 17. And when they saw him they worshipped him; but some doubted. 18. And Jesus drew near and spoke to them saying, "All power in heaven and on earth has been given to me. 19.

19: Mark 16, 15f.

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19. *Go, therefore, and teach all nations:* Jesus had already entrusted the government of the Church to St. Peter (John 21: 15-17); here He commands all the Apostles sending them to teach the truths revealed by God to the whole world. At this time Jesus was not only speaking to the Apostles, who had to die, but also to their successors, that is, to the Pope and to the Bishops (St. John Chrysostom).

Baptizing: Baptism is the Sacrament that gives our souls

Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, 20. teaching

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the new life of sanctifying grace by which we become children of God and heirs of Heaven. After His Resurrection, Christ commanded all to receive Baptism as a necessary condition for salvation. Baptism is necessary for the salvation of all men because Christ has said: "Unless a man be born again of water and the Spirit, he cannot enter into the kingdom of God". Those who through no fault of their own have not received the Sacrament of Baptism can be saved through what is called Baptism of blood or Baptism of desire. Ordinarily, a Priest administers Baptism, but in case of necessity, anyone, even a heretic or an unbaptized person can validly and licitly baptize. He must however, have the intention of "doing what the Church does", namely, of performing the ceremony that is usual among Catholics. Baptism is administered by pouring ordinary water on the forehead of the person to be baptized while saying the words of the form, that is: "I baptize you in the Name of the Father, and of the Son, and of the Holy Ghost."

20. *Teaching them to observe all that I have commanded you:* In order to attain eternal life, it is not sufficient to believe, we must also observe the Commandments of God and of the Church. It was for this reason that Jesus willed that the Apostles teach not only that which must be believed, but also those things which must be observed and how to observe them in order to live in conformity to the Faith. Therefore, those who teach that to be saved one must only believe, err. Consequently, in order to better fulfil the mandate received, the Church divided the faithful into dioceses and parishes: and obliges both the Bishop and the Parish Priest to reside there so that the faithful will not only be instructed in the Faith, but also given the opportunity to receive the Sacraments, to have grace, that is, the strength, to observe all that which God and the Church command. Hence the faithful should have great esteem for and filial love towards their Pastor and their parish.

them to observe all that I have commanded you; and behold, I am with you all days, even unto the consummation of the world."

I am with you all days; even unto the consummation of the world: The real Head of the Church is Jesus Christ in person, Who invisibly resides in her, rules her and reduces her members to unity in Himself; that is, He forms all the members of the Church into one Mystical Body with Him. He is the Head of this Body, the others are the members, and the Holy Spirit is its soul. "The Roman Pontiff is the visible head of the Church and the Vicar of Jesus Christ on earth, because a visible society such as the Church, must also have a visible head. Hence Jesus Christ appointed St. Peter as His successor until the end of time, visible head of the Church and Vicar of His power on earth." The invisible but real dwelling of Jesus Christ in the Church is the reason why the powers of evil will never overcome her (Matt. 16, 18), because God, Who is stronger than any creature, is Himself the Church. Resting on this truth, let us remain close to the Catholic Church and listen to her willingly.

THE GOSPEL ACCORDING TO ST. MARK

INTRODUCTION

The second Gospel was written by St. Mark who, in the New Testament, is sometimes called John Mark. Both he and his mother, Mary, were highly esteemed in the early Church, and his mother's house in Jerusalem served as a meeting place for Christians there. He was associated with St. Paul and St. Barnabas (who was Mark's cousin) on their missionary journey through the island of Cyprus. Later he accompanied St. Barnabas alone. We know also that he was in Rome with St. Peter and with St. Paul. Tradition ascribes to him the founding of the Church in Alexandra. His feast falls on April 25.

It is historically certain that St. Mark wrote the second Gospel, that he wrote it in Rome some time before the year 60 A.D., that he wrote it in Greek for the Gentile converts to Christianity. Tradition tells us that St. Mark was requested by the Romans to set down the teachings of St. Peter. This seems to be confirmed by the position which St. Peter has in this Gospel. In this way the second Gospel is a record of the life of Jesus as seen through the eyes of the Prince of the Apostles.

St. Mark's purpose is to show to the Romans that Jesus is the Saviour, and that He is divine. To this end he attends more to the miracles of our Lord than to His sermons, giving only a few of the parables at length. The author, however, gives in some detail the events he narrates, and leaves the impression of an eyewitness. His language is simple, and yet earnest and full of charm.

THE HOLY GOSPEL OF JESUS CHRIST ACCORDING TO ST. MARK

1: THE PUBLIC MINISTRY OF JESUS

I

CHAPTER 1

JOHN THE BAPTIST

1. The beginning of the Gospel of Jesus Christ, the Son of God. 2. As it is written in Isaias the prophet, "Behold, I send my messenger before thee, who shall prepare thy way, 3. the voice of one crying in the desert, 'Make ready the way of the Lord, make straight his paths,'" 4. there came John in the desert, baptizing and preaching a baptism of repentance for the forgiveness of sins. 5. And all the country of Judea went out to him, and all the inhabitants of Jerusalem; and they were baptized by him in the river Jordan, confessing their sins. 6. And John was clothed in camel's hair, with a leathern girdle about his loins, and he ate locusts and wild honey. And he preached, saying, 7. "One mightier than I is coming after me, the strap of whose sandals I am not worthy to stoop down and loose. 8. I have

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2-8: Matt. 3, 11; Luke 3, 2-16; John 1, 19-33.—2: Mal. 3, 1.—3: Isa. 40, 3.

baptized you with water, but he will baptize you with the Holy Spirit."

THE BAPTISM OF JESUS

9. And it came to pass in those days, that Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. 10. And immediately on coming up from the water he saw the heavens opened and the Spirit, as a dove, descending and remaining upon him. 11. And there came a voice from the heavens, "Thou art my beloved Son, in thee I am well pleased."

THE TEMPTATION

12. And immediately the Spirit drove him forth into the desert. 13. And he was in the desert forty days and forty nights, being tempted the while by Satan, and was with the wild beasts, and the angels ministered to him.

9-11: Matt. 3, 13-17; Luke 3, 21f; John 1, 32-34.—11: Ps. 2, 7.
12f: Matt. 4, 1-11; Luke 4, 1-13.

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11. *Thou art My beloved Son . . . :* Jesus is Son of God the Father by nature, not by adoption; baptized men are the children of God by adoption, not by nature. The marvels which took place during Jesus Christ's Baptism are invisibly renewed during the Baptism of each man: the heavens open . . .; the Holy Spirit descends . . .; and God the Father adopts the newly baptized as a dearly beloved son. "Remember, O Christian," said St. Leo the Great, "that upon receiving Baptism you become the temple of the Holy Spirit; take care not to put Him out with sin and do not renew your slavery to the devil, because you cost the Blood of Jesus Christ."

II

IN GALILEE

14. And after John had been delivered up, Jesus came into Galilee, preaching the gospel of the kingdom of God, 15. and saying, "The time is fulfilled, and the kingdom of God is at hand. Repent and believe in the gospel."

THE FIRST DISCIPLES CALLED

16. And passing along by the sea of Galilee, he saw Simon and his brother Andrew, casting their nets into the sea (for they were fishermen). 17. And Jesus said to them, "Come, follow me, and I will make you fishers of men." 18. And at once they left the nets, and followed him. 19. And going on a little farther, he saw James the son of Zebedee, and his brother John; they also were in their boat mending the nets. 20. Immediately he called them. And they left their father Zebedee in the boat with the hired men, and followed him.

21. And they entered Capharnaum. And immediately on the Sabbath he went into the synagogue and began to teach them. 22. And they were astonished at his teaching; for he was teaching them as one having authority, and not as the Scribes.

14f: Matt. 4, 12-17; Luke 4, 14f: John 4, 43.—16-20: Matt. 4, 18-22; Luke 5, 2-11; John 1, 40-42.

21-28: Matt. 4, 13; Luke 4, 31-37.—22: Matt. 7, 28f.

THE CURE OF A DEMONIAC

23. Now in their synagogue there was a man with an unclean spirit, and he cried out, 24. saying, "What have we to do with thee, Jesus of Nazareth? Hast thou come to destroy us? I know who thou art, the Holy One of God." 25. And Jesus rebuked him, saying, "Hold thy peace, and go out of the man." 26. And the unclean spirit, convulsing him and crying out with a loud voice, went out of him. 27. And they were all amazed, so that they inquired among themselves, saying, "What is this? What new doctrine is this? For with authority he commands even the unclean spirits, and they obey him." 28. And rumour concerning him went forth immediately into all the region round about Galilee.

PETER'S MOTHER-IN-LAW

29. And as soon as they came out of the synagogue, they, with James and John, came to the house of Simon and Andrew. 30. Now Simon's mother-in-law was keeping her bed sick with a fever, and they immediately told him about her. 31. And drawing near, he took her by the hand and raised her up; and the fever left her at once, and she began to wait on them.

OTHER MIRACLES

32. Now when it was evening, and the sun had set, they brought to him all who were ill and who

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29-34: Matt. 8, 14-16; Luke 4, 38-41.

were possessed. 33. And the whole town had gathered together at the door. 34. And he cured many who were afflicted with various diseases, and cast out many devils; and he did not permit them to speak, because they knew him.

35. And rising up long before daybreak, he went out and departed into a desert place, and there he prayed. 36. And Simon, and those who were with him, followed him. And they found him and said to him, 37. "They are all seeking thee." 38. And he said to them, "Let us go into the neighbouring villages and towns, that there also I may preach. For this is why I have come." 39. And he was preaching in their synagogues, and throughout all Galilee, and casting out devils.

A LEPER

40. And a leper came to him, entreating him; and kneeling down he said, "If thou wilt, thou canst make me clean." 41. And Jesus, having compassion on him, stretched forth his hand and touched him, and said to him, "I will; be thou made clean." 42. And when he had spoken, immediately the leprosy left him, and he was made clean. 43. Then he strictly charged him, and immediately drove him away. 44. And he said to him, "See thou tell no one; but go, show thyself to the high priest, and offer for thy purification the things that Moses commanded, for a witness to them." 45. But he went out, and began to pub-

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40-44: Matt. 8, 2-4; Luke 5, 12-14.—44: Lev. 14, 2-32.

lish and to spread abroad the fact, so that Jesus could no longer openly enter a town, but remained outside in desert places. And they kept coming to him from every direction.

CHAPTER 2

A PARALYTIC AT CAPHARNAUM

1. And after some days, he again entered Capharnaum 2. and it was reported that he was at home. And many gathered together, so that there was no longer room, not even around the door. 3. and he spoke the word to them. And they came, bringing to him a paralytic, carried by four. 4. And since they could not bring him to Jesus because of the crowd, they stripped off the roof where he was, and, having made an opening, they let down the pallet on which the paralytic was lying. 5. And Jesus, seeing their faith, said to the paralytic, "Son, thy sins are forgiven thee."

6. Now some of the Scribes were sitting there and reasoning in their hearts, 7. "Why does this man speak thus? He blasphemes. Who can forgive sins, but only God?" 8. And at once Jesus, knowing in his spirit that they so reasoned within themselves, said to them, "Why are you arguing these things in your hearts? 9. Which is easier, to say to the paralytic, 'Thy sins are forgiven thee,' or to say, 'Arise, and take up thy pallet, and walk?'

1-12: Matt. 9, 2-8; Luke 5, 18-26.—7: Job 14, 4; Isa. 43, 25.

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4. Even today the houses in Palestine do not have a roof, but a terrace, which is reached by an external staircase.

10. But that you may know that the Son of Man has power on earth to forgive sins"—he said to the paralytic—11. "I say to thee, arise, take up thy pallet, and go to thy house." 12. And immediately he arose and, taking up his pallet, went forth in the sight of all, so that they were all amazed, and glorified God, saying, "Never did we see the like."

THE CALL OF LEVI

13. And he went forth again by the water's edge, and all the crowd kept coming to him, and he taught them. 14. And as he was passing along, he saw Levi, the son of Alpheus, sitting in the tax-collector's place, and he said to him, "Follow me." And he arose and followed him. 15. And it came to pass as he was at table in Levi's house, that many publicans and sinners were at table with Jesus and his disciples, for there were many and they also followed him. 16. And the Scribes and the Pharisees, seeing that he ate with sinners and publicans, said to his disciples, "Why does your master eat and drink with publicans and sinners?" 17. And Jesus heard this, and said to them, "It is not the healthy who need a physician, but they who are sick. For I have not come to call the just, but sinners."

THE QUESTION OF FASTING

18. And the disciples of John and the Pharisees

14-17: Matt. 9, 9-13; Luke 5, 27-32.

18-22: Matt. 9, 14-17; Luke 5, 33-38.

were fasting. And they came, and said to him, "Why do the disciples of John and the Pharisees fast, whereas thy disciples do not fast?" 19. And Jesus said to them, "Can the wedding guests fast as long as the bridegroom is with them? 20. As long as they have the bridegroom with them they cannot fast. But the days will come when the bridegroom shall be taken away from them, and then they will fast on that day. 21. No one sews a patch of raw cloth on an old garment; else the new patch tears away from the old, and a worse rent is made. 22. And no one pours new wine into old wine-skins; else the wine will burst the skins, and the wine is spilt, and the skins will be ruined. But new wine must be put into fresh skins."

THE DISCIPLES PLUCK GRAIN ON THE SABBATH

23. And it came to pass again as he was going through the standing grain on the Sabbath, that his disciples began, as they went along, to pluck the ears of grain. 24. But the Pharisees said to him, "Behold, why are they doing what is not lawful on the Sabbath?" 25. And he said to them, "Have you never read what David did when he and those who were with him were in need, and hungry? 26. how he entered the house of God, when Abiathar was high priest, and ate the loaves of proposition, which he could not lawfully eat, but only the priests? and how he gave them to

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23-28: Matt. 12, 1-8; Luke 6, 1-5.—24: Deut. 23, 25.—26: 1 Kgs. 21, 6; Lev. 24, 5-9.

those who were with him?" 27. And he said to them, "The Sabbath was made for man, and not man for the Sabbath. 28. Therefore the Son of Man is Lord even of the Sabbath."

CHAPTER 3

A MAN WITH A WITHERED HAND

1. And again he entered the synagogue. And a man with a withered hand was there. 2. And they were watching him, whether he cured on the Sabbath, that they might accuse him. 3. And he said to the man with the withered hand, "Stand forth in the midst." 4. And he said to them, "Is it lawful on the Sabbath to do good or to do evil? to save a life, or to destroy it?" But they kept silence. 5. And looking round upon them with anger, and being grieved at the blindness of their hearts, he said to the man, "Stretch forth thy hand." And he stretched it forth, and his hand was restored. 6. But the Pharisees went out and immediately took counsel with the Herodians against him, how they might do away with him.

THE MERCY OF JESUS

7. And Jesus with his disciples withdrew to the sea; and there followed him a large crowd from

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7: Matt. 12, 15f; Luke 6, 17.

1-6: Matt. 12, 9-14; Luke 6, 6-11.

6. *The Herodians*, followers of Herod, were enemies of the Pharisees but both were united against Jesus Christ.

Galilee and Judea, 8. and from Jerusalem, and from Idumea, and from beyond the Jordan. And of those about Tyre and Sidon, a large crowd, hearing what he was doing, came to him. 9. And he told his disciples to have a small boat in readiness for him, because of the crowd, lest they should throng him. 10. For he healed many, so that as many as had ailments were pressing upon him to touch him. 11. And the unclean spirits, whenever they beheld him, fell down before him and cried out, saying, 12. "Thou art the Son of God." And he charged them strictly not to make him known.

THE CHOICE OF THE TWELVE

13. And going up a mountain, he called to him men of his own choosing, and they came to him. 14. And he appointed twelve that they might be with him and that he might send them forth to preach. 15. To them he gave power to cure sicknesses and to cast out devils. 16. There were Simon, to whom he gave the name Peter; 17. and James the son of Zebedee, and John the brother of James (these he surnamed Boanerges, that is, Sons of Thunder); 18. and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Cananean, 19. and Judas Iscariot, he who betrayed him.

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8. *Idumea* is in the extreme south of Judea.

13-19: Matt. 10, 1-4; Luke 6, 12-16.

III

BLASPHEMY OF THE SCRIBES

20. And they came to the house, and again a crowd gathered so that they could not so much as take their food. 21. But when his own people had heard of it, they went out to lay hold of him, for they said, "He has gone mad." 22. And the Scribes who had come down from Jerusalem said, "He has Beelzebub," and, "By the prince of devils he casts out devils." 23. And he called them together, and said to them in parables, "How can Satan cast out Satan? 24. And if a kingdom is divided against itself, that kingdom cannot stand. 25. And if a house is divided against itself, that house cannot stand. 26. And if Satan has risen up against himself, he is divided, and cannot stand, but is at an end. 27. But no one can enter the strong man's house and plunder his goods, unless he first binds the strong man. Then he will plunder his house.

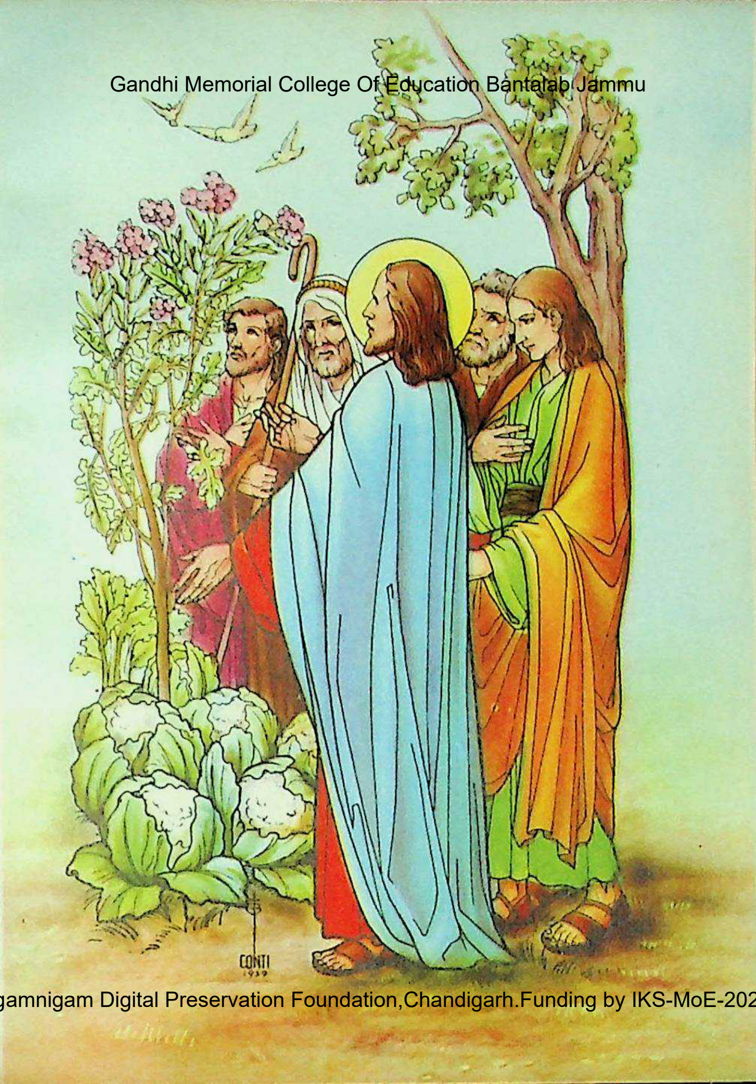
28. "Amen I say to you, that all sins shall be forgiven to the sons of men, and the blasphemies wherewith they may blaspheme; 29. but whoever blasphemes against the Holy Spirit never has forgiveness, but will be guilty of an everlasting sin." 30. For they said, "He has an unclean spirit."

JESUS AND HIS BRETHREN

31. And his mother and his brethren came, and

22-30: Matt. 12, 24-32; Luke 11, 15-22.

31-35: Matt. 12, 46-50; Luke 8, 19-21.—4.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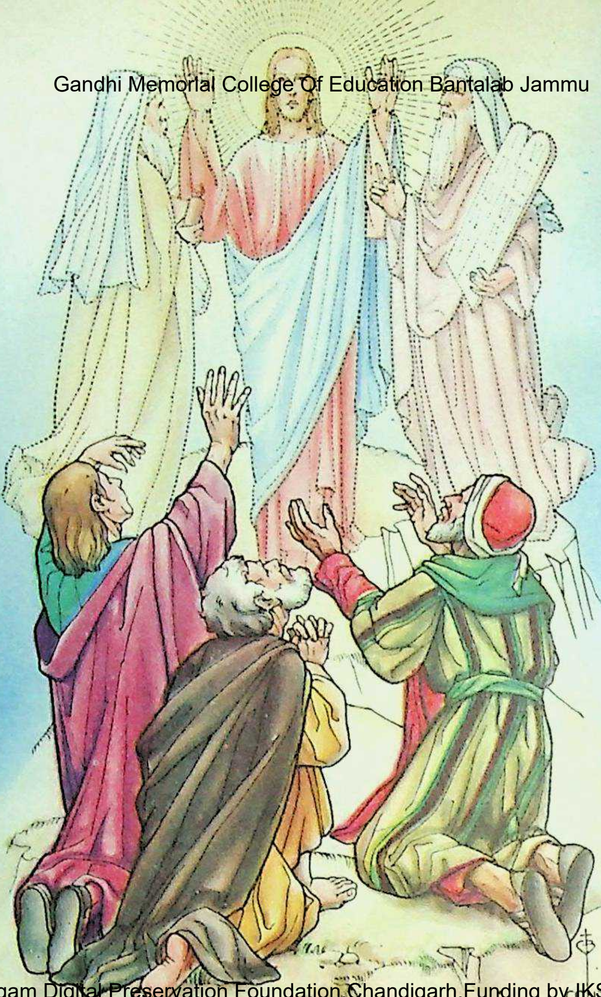
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standing outside, they sent to him, calling him. 32. Now a crowd was sitting about him, and they said to him, "Behold, thy mother and thy brethren are outside, seeking thee." 33. And he answered and said to them, "Who are my mother and my brethren?" 34. And looking round on those who were sitting about him, he said, "Behold my mother and my brethren. 35. For whoever does the will of God, he is my brother and sister and mother."

CHAPTER 4

PARABLE OF THE SOWER

1. And again he began to teach by the water's edge. And as a great crowd gathered about him, he got into a boat and sat on board. And all the crowd remained on land facing the sea.

2. And he taught them many things in parables, and he said to them in his instruction, 3. "Hear! Behold, the sower went out to sow. 4. And as he sowed, some seed fell by the wayside, and the birds came and ate it up. 5. And other seed fell upon rocky ground, where it had not much earth, and it sprang up at once, because it had no depth of earth, 6. but when the sun rose it was scorched, and because it had no root it withered away. 7. And other seed fell among thorns, and the thorns grew up and choked it, and it yielded no fruit. 8. And other seed fell upon good ground, and yielded fruit that grew up, made increase and

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1-12: Matt. 13, 1-5; Luke 8, 4-10.

produced, one thirty, another sixty, and another a hundredfold." 9. Then he said, "He who has ears to hear, let him hear."

10. And when he was alone, those who were with him and the Twelve asked him about the parables. 11. And he said to them, "To you it is given to know the mystery of the kingdom of God; but to those outside, all things are treated in parables, 12. that 'Seeing they may see, but not perceive; and hearing they may hear, but not understand; lest perhaps at any time they should be converted, and their sins be forgiven them.'"

13. And he said to them, "Do you not know this parable? How then will you understand all the parables? 14. The sower sows the word. 15. And those by the wayside are they in whom the word is sown; as soon as they have heard, Satan at once comes and takes away the word that has been sown in their hearts. 16. And those likewise who are sown on the rocky ground are they who, when they have heard the word, receive it immediately with joy; 17. and they have no root in themselves, but continue only for a time; then, when trouble and persecution come because of the word, they at once fall away. 18. And those who are sown among the thorns are they who listen to the word; 19. but the cares of the world, and the deceitfulness of riches, and the desires about other things, entering in, choke the word, and it is

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12: Isa. 6, 9; John 12, 40; Acts 28, 26; Rom. 11, 8.
13-20: Matt. 13, 18-23; Luke 8, 11-15.—19: 1 Tim. 6, 17.

made fruitless. 20. And those who are sown upon good ground are they who hear the word, and welcome it, and yield fruit, one thirty, another sixty, and another a hundredfold.

PURPOSE OF THIS TEACHING

21. And he said to them, "Is a lamp brought to be put under the measure, or under the couch? Is it not rather to be put upon the lamp-stand? 22. For there is nothing hidden that will not be made manifest; nor is anything concealed that will not come to light. 23. If anyone has ears to hear, let him hear." 24. And he said to them, "Take heed what you hear. With what measure you measure, it shall be measured to you, and more shall be given to you. 25. For to him who has shall be given; and from him who does not have, even that which he has shall be taken away."

SEED GROWS OF ITSELF

26. And he said, "Thus is the kingdom of God, as though a man should cast seed into the earth, 27. then sleep and rise, night and day, and the seed should sprout and grow without his knowing it. 28. For of itself the earth bears the crop, first the blade, then the ear, then the full grain in the ear. 29. But when the fruit is ripe, immediately he puts in the sickle because the harvest has come."

21-25: Matt. 5, 15; Luke 8, 16-18; 11, 33.—22: Matt. 10, 26; Luke 12, 2.—24: Matt. 7, 2; Luke 6, 38.—25: Matt. 13, 12; Luke 19, 26.

THE MUSTARD SEED

30. And he said, "To what shall we liken the kingdom of God; or to what parable shall we compare it? 31. It is like a grain of mustard seed, which, when sown upon the earth, is the smallest of all the seeds upon the earth; 32. yet when it is sown, it grows up and becomes larger than any herb, and puts out great branches, so that the birds of the air can dwell beneath its shade."

33. And in many such parables he spoke the word to them, according as they were able to understand it; 34. but without a parable he did not speak to them. But privately he explained all things to his disciples.

THE STORM ON THE LAKE

35. And he said to them on that day, when evening had come, "Let us cross over to the other side." 36. And sending away the crowd, they took him just as he was, in the boat; and there were other boats with him. 37. And there arose a great squall, and the waves were beating into the boat, so that the boat was now filling. 38. And he himself was in the stern of the boat, on the cushion, asleep. And they woke him and said to him, "Master, does it not concern thee that we are perishing?" 39. Then rising up, he rebuked the wind, and said to the sea, "Peace, be still!" And the wind fell and there came a great calm. 40.

30-32: Matt. 13, 31f; Luke 13, 18f.
35-40: Matt. 8, 18. 23-27; Luke 8, 22-25.

And he said to them, "Why are you fearful? Are you still without faith?" And they feared exceedingly and said to one another, "Who, then, is this, that even the wind and the sea obey him?"

CHAPTER 5

EXPULSION OF THE DEVILS IN GERASA

1. And they came to the other side of the sea, to the country of the Gerasenes; 2. and as soon as he stepped out of the boat, there met him from the tombs a man with an unclean spirit. 3. This man lived in the tombs and no one could any longer bind him, even with chains; 4. for often he had been bound with fetters and chains, and he had rent the chains asunder and broken the fetters into pieces. And no one was able to control him. 5. And constantly, night and day, he was in the tombs and on the mountains, howling, and gashing himself with stones.

6. And when he saw Jesus from afar, he ran and worshipped him, 7. and crying out with a loud voice, he said, "What have I to do with thee, Jesus, Son of the most high God? I adjure thee by God, do not torment me!" 8. For he was saying to him, "Go out of the man, thou unclean spirit."

1-17: Matt. 8, 28-34; Luke 8, 26-37.

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1. *The Gerasenes* are so called because of the city of Gerasa on the other side of the sea of Galilee. The city was about 40 kilometres away from the Sea, hence the territory referred to here is that in which the city was situated (Lagrange).

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9. And he asked him, "What is thy name?" And he said to him, "My name is Legion, for we are many." 10. And he entreated him earnestly not to drive them out of the country.

11. Now a great heard of swine was there on the mountain-side, feeding. 12. And the spirits kept entreating him, saying, "Send us into the swine, that we may enter into them." 13. And Jesus immediately gave them leave. And the unclean spirits came out and entered into the swine; and the herd, in number about two thousand, rushed down with great violence into the sea, and were drowned in the sea.

14. But the swineherds fled and reported it in the town and in the country; and people came out to see what had happened. 15. And they came to Jesus, and saw the man who had been afflicted by the devil, sitting clothed and in his right mind, and they were afraid. 16. And those who had seen it reported to them how it had happened to the possessed man, and about the swine. 17. And they began to entreat him to depart from their district.

18. And as Jesus was getting into the boat, the man who had been afflicted by the devil began to entreat him that he might remain with him. 19. And he did not allow him, but said to him, "Go home to thy relatives, and tell them all that the Lord has done for thee, and how he has had mercy on thee." 20. And he departed, and began to publish in the Decapolis all that Jesus had done for him. And all marvelled.

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9. *Legion:* (about 6,000 soldiers) indicates a large number.

THE DAUGHTER OF JAIRUS;

THE WOMAN WITH A HEMORRHAGE

21. And when Jesus had again crossed over in the boat to the other side, a great crowd gathered together to him, and he was at the water's edge. 22. And there came one of the rulers of the synagogue named Jairus. And seeing Jesus, he fell at his feet, 23. and entreated him much saying, "My daughter is at the point of death; come, lay thy hands upon her, that she may be saved and live."

24. And he went away with him, and a great crowd was following him and pressing upon him. 25. And there was a woman who for twelve years had had a hemorrhage, 26. and had suffered much at the hands of many physicians, and had spent all that she had, and found no benefit, but rather grew worse. 27. Hearing about Jesus, she came up behind him in the crowd and touched his cloak. 28. For she said, "If I touch but his cloak, I shall be saved." 29. And at once the flow of her blood was dried up, and she felt in her body that she was healed of her affliction.

30. And Jesus, instantly perceiving in himself that power had gone forth from him, turned to the crowd, and said, "Who touched my cloak?" 31. And his disciples said to him, "Thou seest the crowd pressing upon thee, and dost thou say,

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22-43: Matt. 9, 18-26; Luke 8, 41-56.

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20. *Decapolis*, confederation of ten cities, later increased in number.

'Who touched me?'" 32. And he was looking round to see her who had done this. 33. But the woman fearing and trembling, knowing what had happened within her, came and fell down before him, and told him all the truth. 34. But he said to her, "Daughter, thy faith has saved thee. Go in peace, and be thou healed of thy affliction."

35. While he was yet speaking, there came some from the house of the ruler of the synagogue, saying, "Thy daughter is dead. Why dost thou trouble the Master further?" 36. But Jesus, having heard what was being said, said to the ruler of the synagogue, "Do not be afraid, only have faith." 37. And he allowed no one to follow him except Peter and James, and John the brother of James.

38. And they came to the house of the ruler of the synagogue and he saw a tumult, people weeping and wailing greatly. 39. And going in he said to them, "Why do you make this din, and weep? The girl is asleep, not dead." 40. And they laughed him to scorn. But he, putting them all out, took the father and mother of the girl and those who were with him, and entered in where the girl was lying. 41. And taking the girl by the hand, he said to her, "Talitha cumi," which is interpreted, "Girl, I say to thee, arise." 42. And the girl rose up immediately and began to walk; she was twelve years old. And they were utterly amazed. 43. And he charged them strictly that no one should know of it, and directed that something be given her to eat.

34: Luke 7, 50.

CHAPTER 6

JESUS AT NAZARETH

1. And leaving that place, he went into his own country, and his disciples followed him. 2. And when the Sabbath had come, he began to teach in the synagogue. And many, when they heard him, were astonished at his doctrine, saying, "Where did he get all this?" and, "What is this wisdom that is given to him?" and, "What means such miracles wrought by his hands? 3. Is not this the carpenter, the son of Mary, the brother of James, Joseph, Jude, and Simon? And are not also his sisters here with us?" And they took offence at him. 4. And Jesus said to them "A prophet is not without honour except in his own country, and among his own kindred, and in his own house." 5. And he could not work any miracle there, beyond curing a few sick people by laying his hands upon them. 6. And he marvelled because of their unbelief.

THE MISSION OF THE APOSTLES

7. And he made a circuit of the villages, teaching. And he summoned the Twelve and began to send them forth two by two; and he gave them

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1-6: Matt. 13, 54-58; Luke 4, 16-30.—3: John 6, 42.—4: John 4, 44.

7-11: Matt. 10, 1. 5. 9-14; Luke 9, 1; 10, 4-11.

6, 13. *Anointed with oil many sick people . . . :* The Church teaches that the Sacrament of Extreme Unction was symbolized in this anointing. Later, in his letter, the Apostle St. James power over the unclean spirits. 8. And he instructed them to take nothing for their journey, but a staff only—no wallet, no bread, no money in their girdle; 9. but to wear sandals, and not to put on two tunics. 10. And he said to them, "Wherever you enter into a house, stay there until you leave the place. 11. And whoever does not receive you, or listen to you—go forth from there, and shake off the dust from your feet for a witness against them." 12. And going forth, they preached that men should repent, 13. and they cast out many devils, and anointed with oil many sick people, and healed them.

DEATH OF THE BAPTIST

14. And King Herod heard of him, for his name had become well known; and he kept saying, "John the Baptist has risen from the dead, and that is why miraculous powers are working through him." 15. But others were saying, "It is

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9: Acts 12, 8.—11: Acts 13, 51; 18, 6.—13: Jas. 5, 14.
14-29: Matt. 14, 1-12; Luke 9, 7-9.

(5: 14-15), recommended and promulgated it. Extreme Unction is the Sacrament which, through the anointing with blessed oil by the Priest, and through his prayer, gives health and strength to the soul and sometimes to the body when we are in danger of death, from sickness, accident or old age. The effects of the Sacrament are: 1. an increase of sanctifying grace; 2. cancels venial sins and also the mortal sins which the sick person, at least contrite, might not be able to confess; 3. gives strength to patiently bear the pain, resist temptations and die a holy death; 4. health of body when it is good for the soul.

Elias." But others were saying, "It is a prophet, like one of the prophets." 16. But when Herod heard of this, he said, "It is John whom I beheaded; he has risen from the dead."

17. For Herod himself had sent and taken John, and bound him in prison, because of Herodias, his brother Philip's wife, whom he had married. 18. For John had said to Herod, "It is not lawful for thee to have thy brother's wife." 19. But Herodias laid snares for him, and would have liked to put him to death, but she could not. 20. For Herod feared John, knowing that he was a just and holy man, and protected him; and when he heard him talk, he did many things, and he liked to hear him. 21. And a favourable day came when Herod on his birthday gave a banquet to the officials, tribunes and chief men of Galilee. 22. And Herodias' own daughter having come in and danced, she pleased Herod and his guests. And the king said to the girl, "Ask of me what thou willest, and I will give it to thee." 23. And he swore to her, "Whatever thou dost ask, I will give thee, even though it be the half of my kingdom." 24. Then she went out and said to her mother, "What am I to ask for?" And she said, "The head of John

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17: Luke 3, 19f.—18: Lev. 18, 16.

It is advisable to call the Priest to visit the sick in any serious illness, even though there be no apparent danger of death, as it is the duty of the Priest to visit the sick and to administer to them the Sacraments they need. Be charitable to the dying and call the Priest in time.

17. It is Herod Antipas, the tetrarch.

the Baptist." 25. And she came in at once with haste to the king, and asked, saying, "I want thee right away to give me on a dish the head of John the Baptist." 26. And grieved as he was, the king, because of his oath and his guests, was unwilling to displease her. 27. But sending an executioner, he commanded that his head be brought on a dish. Then he beheaded him in the prison, 28. and brought his head on a dish, and gave it to the girl, and the girl gave it to her mother. 29. His disciples, hearing of it, came and took away his body, and laid it in a tomb.

RETURN OF THE DISCIPLES

30. And the apostles came together to meet Jesus and reported to him all that they had done and taught. 31. And he said to them, "Come apart into a desert place and rest a while." For there were many coming and going, and they had no leisure even to eat. 32. And they got into the boat and went off to a desert place apart. 33. And many saw them leaving and recognized them; and from all the towns they hurried on foot to the place, and got there ahead of them.

JESUS FEEDS FIVE THOUSAND

34. And when he landed, Jesus saw a large

31: Matt. 14, 13; Luke 9, 10.—32-40: Matt. 14, 13-21; Luke 9, 10-17; John 6, 1-13.—34: Matt. 9, 36.

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28. St. John was imprisoned and beheaded in the palace of

crowd, and had compassion on them, because they were like sheep without a shepherd. And he began to teach them many things. 35. Now when the day was far spent, his disciples came, saying, "This is a desert place and the hour is already late; 36. send them away, so that they may go to the hamlets and villages round about and buy themselves food to eat."

37. But he answered and said to them, "You yourselves give them some food." And they said to him, "Are we to go and buy two hundred denarii worth of bread and give them to eat?" 38. And he said to them, "How many loaves have you? Go and see." When they had found out, they said, "Five, and two fishes."

39. And he ordered them to make all the people recline in groups on the green grass. 40. And they reclined in groups of hundreds and of fifties. 41. And he took the five loaves and the two fishes and, looking up to heaven, blessed and broke the loaves, and gave them to his disciples to set before the people; and the two fishes he divided among them all. 42. And all ate and were satisfied; 43. and they gathered up what was left over, twelve baskets full of fragments, besides what was left over of the fishes. 44. Now those who had eaten were five thousand men.

Machaerus east of the Dead Sea, and was buried in Sebaste or Samaria (St. Bede).

37. The amount would be about Rs. 200.00.

JESUS WALKS ON THE WATER

45. And immediately afterwards he made his disciples get into the boat and cross the sea ahead of him to Bethsaida, while he himself dismissed the crowd. 46. And when he had dismissed them, he went away to the mountain to pray. 47. And when it was late, the ship was in the midst of the sea, and he alone on the land. 48. And seeing them straining at the oars, for the wind was against them, about the fourth watch of the night he came to them, walking upon the sea, and he would have passed by them. 49. But they, seeing him walking upon the sea, thought it was a ghost, and cried out. 50. For they all saw him, and were troubled. Then he immediately spoke to them, and said to them, "Take courage; it is I, do not be afraid." 51. And he got into the boat with them, and the wind fell. And they were utterly beside themselves with astonishment, 52. for they had not understood about the loaves, because their heart was blinded.

OTHER MIRACLES

53. And crossing over, they came to the land at Genesareth and moored the boat. 54. And when

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45-51: Matt. 14, 22-32; John 6, 15-21.
53-56: Matt. 14, 34-36; John 6, 24f.

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45. This Bethsaida was the home town of three of them: it is situated at a short distance from Capharnaum, while the Bethsaida where the multiplication of the loaves took place was called Bethsaida Julias.

they had got out of the boat, the people at once recognized him; 55. and they hurried through that whole country, and began to bring the sick on their pallets, wherever they heard he was. 56. And wherever he went, into village or hamlet or town, they laid the sick in the market places, and entreated him to let them touch but the tassel of his cloak; and as many as touched him were saved.

CHAPTER 7

JESUS AND THE PHARISEES

1. And the Pharisees and some of the Scribes who had come from Jerusalem gathered about him. 2. And when they saw that some of his disciples were eating bread with defiled (that is, unwashed) hands, they found fault. 3. For the Pharisees and all the Jews do not eat without frequent washing of hands, holding the tradition of the ancients. 4. And when they come from the market, they do not eat without washing first. And there have been handed down to them many other things to observe: washing of cups and pots, and brazen vessels and beds. 5. So the Pharisees and Scribes asked him, "Why do not thy disciples walk according to the tradition of the ancients, instead of eating bread with defiled hands?" 6. But answering he said to them, "Well did Isaias prophesy of you hypocrites, as it is written. 'This

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1-30: Matt. 15, 1-28; Luke 11, 37-41.—6: Isa. 29, 13.

people honours me with their lips, and their heart is far from me; 7. And in vain do they worship me, teaching as doctrine the precepts of men.' 8. For, letting go the commandment of God, you hold fast the tradition of men, the washing of pots and of cups; and many other things you do like to these."

9. And he said to them, "Well do you nullify the commandment of God, that you may keep your own tradition! 10. For Moses said, 'Honour thy father and thy mother'; and, 'Let him who curses father or mother be put to death.' 11. But you say, 'Let a man say to his father or his mother, "Any support thou mightest have had from me is Corban"' (that is, given to God). 12. And you do not allow him to do anything further for his father or mother. 13. You make void the commandment of God by your tradition, which you have handed down; and many suchlike things you do."

14. Then he called the crowd to him again, and said to them, "Hear me, all of you, and understand. 15. There is nothing outside a man that, entering into him, can defile him; but the things that come out of a man, these are what defile a man. 16. If anyone has ears to hear, let him hear."

17. And when he had entered the house away from the crowd, his disciples began to ask him about the parable. 18. And he said to them, "Are you also, then, without understanding? Do you

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10: Ex. 20, 12; 21, 17; Lev. 20, 9; Deut. 5, 16; Eph. 6, 2.

not realize that nothing from outside, by entering a man, can defile him? 19. For it does not enter his heart, but his belly, and passes out into the drain." Thus he declared all foods clean. 20. "And," he said, "the things that come out of a man are what defile a man. 21. For them within, out of the heart of men, come evil thoughts, adulteries, immorality, murders, 22. thefts, covetousness, wickedness, deceit, shamelessness, jealousy, blasphemy, pride, foolishness. 23. All these evil things come from within, and defile a man."

IV

THE CANAANITE WOMAN

24. And he rose and departed from there for the district of Tyre and Sidon. And he entered a house, and wanted no one to know it, but he could not keep it secret. 25. For immediately a woman, whose little daughter had an unclean spirit, on hearing of him, came in and fell down at his feet. 26. Now the woman was a Gentile, a Syrophoenician by birth. And she besought him to cast the devil out of her daughter. 27. But he said to her, "Let the children first have their fill, for it is not fair to take the children's bread and to cast it to the dogs." 28. But she answered and said to him, "Yes, Lord; for even the dogs under the table eat of the children's crumbs." 29. And he said to her, "Because of this answer, go thy way; the devil has gone out of thy daughter." 30. And when she

went to her house, she found the girl lying upon the bed, and the devil gone.

HEALING OF A DEAF-MUTE

31. And departing again from the district of Tyre, he came by way of Sidon to the sea of Galilee, through the midst of the district of Decapolis. 32. And they brought to him one deaf and dumb, and entreated him to lay his hand upon him. 33. And taking him aside from the crowd, he put his fingers into the man's ears, and spitting, he touched his tongue. 34. And looking up to heaven, he sighed, and said to him, "Ephpheta," that is, "Be thou opened." 35. And his ears were at once opened, and the bond of his tongue was loosed, and he began to speak correctly. 36. And he charged them to tell no one. But the more he charged them, so much the more did they continue to punish it. 37. And so much the more did they wonder, saying, "He has done all things well. He has made both the deaf to hear and the dumb to speak."

CHAPTER 8

JESUS FEEDS FOUR THOUSAND

1. In those days when again there was a great crowd, and they had nothing to eat, he called his disciples together and said to them, 2. "I have

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31-37: Matt. 15, 29-31.

32: Matt. 9, 32; Luke 11, 14. 8, 1-10: Matt. 15, 32-39.

compassion on the crowd, for behold, they have now been with me three days, and have nothing to eat; 3. and if I send them away to their homes fasting, they will faint on the way, for some of them have come from a distance." 4. And his disciples answered him, "How will anyone be able to satisfy these with bread, here in a desert?" 5. He asked them, "How many loaves have you?" And they said, "Seven."

6. And he bade the crowd recline on the ground. Then taking the seven loaves, he gave thanks, broke them and gave them to his disciples to distribute; and they set them before the crowd. 7. And they had a few little fishes; and he blessed them, and ordered them to be distributed. 8. And they ate and were satisfied; and they took up what was left of the fragments, seven baskets. 9. Now those who had eaten were about four thousand. And he dismissed them.

THE PHARISEES ASK A SIGN

10. And immediately getting into the boat with his disciples, he came into the district of Dalmanutha. 11. And the Pharisees came forth, and began to dispute with him, demanding from him a sign from heaven, to test him. 12. And sighing deeply in spirit, he said, "Why does this generation demand a sign? Amen I say to you, a sign shall not be given to this generation."

11-21: Matt. 16, 1-12.—11: Luke 11, 54.

10. *Dalmanutha* is west of the Sea of Galilee, near Magdala.

THE LEAVEN OF THE PHARISEES

13. And he left them, and getting back into the boat, crossed the sea. 14. And they had forgotten to bring bread, and they had but one loaf with them in the boat. 15. And he began to charge them, saying, "Take heed; beware of the leaven of the Pharisees, and of the leaven of Herod!" 16. And they began to argue among themselves, saying, "We have no bread." 17. But Jesus knowing this, said to them, "Why do you argue because you have no bread? Do you not yet perceive, nor understand? Is your heart still blinded? 18. Though you have eyes do you not see, and though you have ears do you not hear? And do you not remember? 19. When I broke the five loaves among five thousand, how many baskets full of fragments did you take up? They said to him, "Twelve." 20. "And when I broke the seven loaves among four thousand, how many large baskets of fragments did you take up?" They said, "Seven." 21. And he said to them, "How is that you do not yet understand?"

A BLIND MAN OF BETHSAIDA

22. And they came to Bethsaida and they brought him a blind man and entreated him to touch him. 23. And taking the blind man by the hand, he led him forth outside the village; and applying spittle to his eyes, he laid his hands upon him, and asking him if he saw anything. 24. And

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9; 6, 41; John 6, 11.

the man looked up, and said, "I see men as though they were trees, but walking about." 25. Then again he laid his hands upon the man's eyes, and he began to see, and was restored so that he saw all things plainly. 26. And he sent him to his house, saying, "Go to thy house, and if thou enter the village, tell nobody."

PETER'S CONFESSION

27. And Jesus and his disciples went out into the villages of Caesarea Philippi; and on the way he asked his disciples, saying to them, "Who do men say that I am?" 28. They answered him, saying, "John the Baptist; others, Elias; and others, one of the prophets." 29. Then he said to them, "But who do you say that I am?" Peter answered and said to him, "Thou art the Christ." 30. And he strictly charged them to say nothing about him to anyone.

PASSION AND RESURRECTION FORETOLD

31. And he began to teach them that the Son of Man must suffer many things, and be rejected by the elders and chief priests and Scribes, and be put to death, and after three days rise again. 32.

27-29: Matt. 16, 13-16; Luke 9, 18-20.
31-39: Matt. 16, 21-28; Luke 9, 22-27.

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29. *Thou art the Christ* (Son of the living God) (Matt. 16, 16): so said St. Peter to Jesus. And the Saviour said to him: "And I say to thee": that is, as the Father has manifested My divinity to you, I will make your perfection, your supreme authority known to you. "Thou art Peter", that is, the founda-

And what he said he spoke openly. And Peter taking him aside, began to chide him. 33. But he, turning and seeing his disciples, rebuked Peter, saying, "Get behind me, satan, for thou dost not mind the things of God, but those of men."

THE DOCTRINE OF THE CROSS

34. And calling the crowd together with his disciples, he said to them, "If anyone wishes to come after me, let him deny himself, and take up his cross, and follow me. 35. For he who would save his life will lose it; but he who loses his life for my sake and for the gospel's sake will save it. 36. For what does it profit a man, if he gain the whole world, but suffer the loss of his own soul? 37. Or what will a man give in exchange for his soul? 38. For whoever is ashamed of me and of my words in this adulterous and sinful gene-

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34: Matt. 10, 38f.
38: Matt. 10, 33.

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tion stone of the Church (St. Leo the Great). Jesus Christ willed that the Church be governed by the authority of the Apostles with St. Peter at the head, and by their respective successors. The legitimate successor of St. Peter in the government of the universal Church is the Roman Pontiff or Pope. There is no greater authority on this earth, no holier teaching and no higher and more widely extended paternity than that of the Roman Pontiff. Let us therefore do our utmost to render him obedience, love and reverence; let us not only obey his orders, but accept even his counsels and desires with reverence and faith. In fine, we should frequently pray for him and his intentions.

ration, of him will the Son of Man also be ashamed when he comes with the holy angels in the glory of his Father." 39. And he said to them, "Amen I say to you, there are some of those standing here who will not taste death, till they have seen the kingdom of God coming in power."

CHAPTER 9

JESUS TRANSFIGURED

1. Now after six days Jesus took Peter, James and John, and led them up a high mountain off by themselves, and was transfigured before them. 2. And his garments became shining, exceedingly white as snow, as no fuller on earth can whiten. 3. And there appeared to them Elias with Moses, and they were talking with Jesus. 4. And Peter addressed Jesus, saying, "Rabbi, it is good for us to be here. And let us set up three tents, one for thee, and one for Moses, and one for Elias." 5. For he did not know what to say, for they were struck with fear. 6. And there came a cloud overshadowing them, and there came a voice out of the cloud, saying, "This is my beloved Son; hear him." 7. And suddenly looking round, they no longer saw anyone with them but only Jesus.

ON THE COMING OF ELIAS

8. And as they were coming down from the mountain, he cautioned them to tell no one what they had seen, except when the Son of Man should

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1-7: Matt. 17, 1-8; Luke 9, 28-36.—8-12: Matt. 17, 9-13.

have risen from the dead. 9. And they kept what he said to themselves, discussing with one another what the words, "When he shall have risen from the dead," might mean. 10. And they asked him, saying, "Why then do the Pharisees and Scribes say that Elias must come first?" 11. But he answered and said to them, "Elias is to come first and will restore all things. But how then is it written of the Son of Man, that he should suffer many things and be despised? 12. But I say to you that Elias has come, and they did to him whatever they wished, as it is written of him."

A POSSESSED BOY

13. And on coming to his disciples, he saw a great crowd around them, and the Scribes arguing with them. 14. And immediately all the crowd, on seeing him, were amazed and struck with fear, and running up, began to greet him. 15. And he asked them, "What are you arguing about among yourselves?" 16. And one of the crowd answering, said, "Master, I have brought to thee my son, who has a dumb spirit; 17. and wherever it seizes him it throws him down, and he foams and grinds his teeth; and he is wasting away. And I told thy disciples to cast it out, but they could not."

18. And he answered and said to them, "O unbelieving generation, how long shall I be with you? How long shall I put up with you? Bring him to me." 19. And they brought him to him;

11: Mal. 4, 5; Isa. 53, 3.

13-28: Matt. 17, 14-20; Luke 9, 37-43.

and the spirit, when it saw Jesus, immediately threw the boy into convulsions, and he fell down on the ground, and rolled about foaming at the mouth. 20. So he asked his father, "How long is it since this has come upon him?" And he said, "From his infancy. 21. Oftentimes it has thrown him into the fire and into the waters to destroy him. But if thou canst do anything, have compassion on us and help us." 22. But Jesus said to him, "If thou canst believe, all things are possible to him who believes." 23. At once the father of the boy cried out, and said with tears, "I do believe; help my unbelief."

24. Now when Jesus saw that a crowd was rapidly gathering, he rebuked the unclean spirit, saying to it, "Thou deaf and dumb spirit, I command thee, go out of him and enter him no more." 25. And crying out and violently convulsing him, it went out of him, and he became like one dead, so that many said, "He is dead." 26. But Jesus took him by the hand, and raised him and he stood up.

27. And when he had come into the house, his disciples asked him privately, "Why could not we cast it out?" 28. And he said to them, "This kind can be cast out in no way except by prayer and fasting."

THE SECOND PREDICTION OF THE PASSION

29. And leaving that place, they were passing

29-31: Matt. 17, 21f; Luke 9, 44f.—32-36: Matt. 18, 1-5; Luke 9, 46-48.

through Galilee, and he did not wish anyone to know it. 30. For he was teaching his disciples, and saying to them, "The Son of Man is to be betrayed into the hands of men, and they will kill him; and having been killed, he will rise again on the third day." 31. But they did not understand the saying, and were afraid to ask him.

AGAINST AMBITION AND ENVY

32. And they came to Capharnaum. When he was at home, he asked them, "What were you arguing about on the way?" 33. But they kept silence, for on the way they had discussed with one another which of them was the greatest. 34. And sitting down, he called the Twelve and said to them, "If any man wishes to be first, he shall be last of all, and servant of all." 35. And he took a little child, and set him in their midst, and taking him into his arms, he said to them, 36. "Whoever receives one such little child for my sake, receives me; and whoever receives me, receives not me but him who sent me."

37. John said to him, "Master, we saw a man who was not one of our followers casting out devils in thy name, and we forbade him." 38. But Jesus said, "Do not forbid him, because there is no one who shall work a miracle in my name, and forthwith be able to speak ill of me. 39. For he who is not against you is for you. 40. For whoever gives you a cup of water to drink in my name,

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37-40: Luke 9, 49f.—38: 1. Cor. 12, 3.—40: Matt. 10, 42.

because you are Christ's, amen I say to you, he shall not loose his reward.

AVOIDING SCANDAL

41. "And whoever causes one of these little ones who believe in me to sin, it were better for him if a great millstone were hung about his neck, and he were thrown into the sea. 42. If thy hand is an occasion of sin to thee, cut it off! It is better for thee to enter into life maimed, than, having two hands, to go into hell, into the unquenchable fire, 43. 'Where their worm dies not, and the fire is not quenched.' 44. And if thy foot is an occasion of sin to thee, cut it off! It is better for thee to enter into life everlasting lame, than, having two feet, to be cast into the hell of unquenchable fire, 45. 'Where their worm dies not, and the fire is not quenched.' 46. And if thy eye is an occasion of sin to thee, pluck it out! It is better for thee to enter into the kingdom of God with one eye, than, having two eyes, to be cast into hell-fire, 47. 'Where their worm dies not, and the fire is not quenched.' 48. For everyone shall be salted with fire, and every victim shall be salted. 49. Salt is good; but if the salt becomes insipid, what shall you season it with? Have salt in yourselves, and be at peace with one another."

41: Matt. 18, 6; Luke 17, 2.
42: Matt. 5, 30; 18, 8.—43: Isa. 66. 24.
48: Lev. 2, 13.—49: Matt. 5, 13; Luke 14, 34f.—10.

V

CHAPTER 10

1. And leaving that place, he came to the district of Judea beyond the Jordan, and crowds again flocked to him. And as had been his custom, he again began to teach them.

THE QUESTION OF DIVORCE

2. And some Pharisees coming up asked him, testing him, "Is it lawful for a man to put away his wife?" 3. But he answered and said to them, "What did Moses command you?" 4. They said, "Moses permitted us to write a notice of dismissal, and to put her away." 5. But Jesus said to them, "By reason of the hardness of your heart he wrote you that commandment. 6. But from the beginning of creation God made them male and female. 7. 'For this cause a man shall leave

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1-12: Matt., 19, 1-9.—4: Deut. 24, 1-4.—6: Gen. 1, 27.—7: Gen. 2, 24; 1 Cor. 6, 16; Eph. 5, 31.

7-8. *And (shall) cleave to his wife . . . :* This expression clearly indicates the indissolubility of matrimony, while the following: *and the two shall become one flesh* indicates the unity, that is, from the same root they will form but one body (St. John Chrysostom). The essential properties of matrimony are unity and indissolubility. Unity consists in this: while the husband is still living, the wife cannot have another husband; neither may the husband have another wife while his wife is still alive. Indissolubility consists in this that the bond of matrimony may not be loosed except by the death of either husband or wife. The wife's duties towards his father and mother, and cleave to his wife, 8. and the two shall become one flesh.' Therefore now they are no longer two, but one flesh. 9. What therefore God has joined together, let no man put asunder."

10. And in the house, his disciples again asked him concerning this. 11. And he said to them, "Whoever puts away his wife and marries another, commits adultery against her; 12. and if the wife puts away her husband, and marries another, she commits adultery."

JESUS BLESSES THE CHILDREN

13. And they were bringing little children to him that he might touch them; but the disciples rebuked those who brought them. But when Jesus saw them, 14. he was indignant, and said to them,

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12: 1 Cor. 7, 10f.—13-16: Matt. 19, 13-15; Luke 18, 15-17.

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her husband consist in honouring, respecting and loving him, she must be faithful to him, bear with his faults and assist him with docile goodness and patience. The husband's duties towards his wife also consist in loving her, being faithful to her, supporting her, bearing with her faults and assisting her. "The woman was not formed from Adam's head as though she should command; nor from the feet, as though she were his slave; but she was formed from his side, to indicate that she must be his companion and, according to the divine work, a help similar to his" (St. Augustine). She was taken from near his heart so that man should understand all the love that he must have for her. Therefore it is not lawful for the husband to do as he pleases with his wife, nor to ill-treat her, nor treat her as a slave, nor use her as a blind instrument to satisfy his every whim.

"Let the little children come to me, and do not hinder them, for of such is the kingdom of God. 15. Amen I say to you, whoever does not accept the kingdom of God as a little child will not enter into it." 16. And he put his arms about them, and laying his hands upon them, he began to bless them.

THE DANGERS OF RICHES

17. And as he was going forth on his journey, a certain man running up fell upon his knees before him, and asked him, "Good Master, what shall I do to gain eternal life?" 18. But Jesus said to him, "Why dost thou call me good? No one is good but only God. 19. Thou knowest the com-

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17-30: Matt. 19, 16-29; Luke 18, 18-30.
19: Ex. 20, 12-16.

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16. *And laying his hands upon them, he began to bless them:* The Sacrament of Confirmation is represented in this imposition of hands on the children (Lepicier). "Such imposition," wrote Cornelius A. Lapide, "is like a prayer and a conferring of the Holy Spirit: hence there is no doubt that those children then became perfect Christians and saints." Confirmation gives us an abundance of the Holy Spirit, that is, His grace and His gifts, which confirm us and strengthen us in the faith and in the other virtues against our spiritual enemies.

19. *Thou shalt not bear false witness:* The eighth Commandment forbids lies, rash judgment, detraction, calumny, and the telling of secrets we are bound to keep. It commands us to speak the truth in all things, but especially in what concerns the good name and honour of others." Sacred Scripture (Eccli. 20: 27) says: "A thief is better than a man that is always lying: but both of them shall inherit destruction." It compares a liar to a thief, first because lying and stealing go

mandments: Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not defraud, Honour thy father and mother." 20. And he answered and said, "Master, all these I have kept ever since I was a child." 21. And Jesus, looking upon him, loved him, and said to him, "One thing is lacking to thee; go, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me." 22. But his face fell at the saying, and he went away sad, for he had great possessions.

23. And Jesus looking round, said to his disciples, "With what difficulty will they who have riches enter the kingdom of God!" 24. But the disciples were amazed at his word. But Jesus again addressed them, saying, "Children, with what difficulty will they who trust in riches enter the kingdom of God! 25. It is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God." 26. But they were astonished the more, saying among

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together, hence the proverb: "He who is a liar is a thief"; and second, because lying is a kind of stealing. In fact, it often steals truth from man, as well as his reputation, peace, tranquility and at times even his life. Let your speech be sincere: "yes, yes, no, no. Whatever is beyond these comes from the evil one" (Matt. 5. 37). Thus Jesus teaches. It is most important that children be accustomed to sincerity. If one has injured another's good name by false accusation or slander, he must repair, as much as possible, the damage he has done. "The manners of lying men are without honour" (Ecclus. 20: 28).

themselves, "Who then can be saved?" 27. And looking upon them, Jesus said, "With men it is impossible, but not with God; for all things are possible with God."

28. Peter began to say to him, "Behold, we have left all and followed thee." 29. Answering, Jesus said, "Amen I say to you, there is no one who has left house, or brothers, or sisters, or mother, or father, or children, or lands, for my sake and for the gospel's sake, 30. who shall not receive now in the present time a hundredfold as much, houses, and brothers, and sisters, and mothers, and children, and lands—along with persecutions, and in the age to come life everlasting. 31. But many who are first now will be last, and many who are last now will be first."

THE THIRD PREDICTION OF THE PASSION

32. They were now on their way, going up to Jerusalem; and Jesus was walking on in front of them, and they were in dismay, and those who followed were afraid. And again taking the Twelve, he began to tell them what would happen to him, saying, 33. "Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and the Scribes; and they will condemn him to death, and will deliver him to the Gentiles; 34. and they will mock him and spit upon him, and scourge him, and put him to death; and on the third day he will rise again."

31: Matt. 19, 30.—32-34: Matt. 20, 17-19; Luke 18, 31-33. 34-45: Matt. 20, 20-28.

AMBITION OF JAMES AND JOHN

35. And James and John, the sons of Zebedee, came to him, saying "Master, we want thee to do for us whatever we ask." 36. But he said to them, "What do you want me to do for you?" 37. And they said, "Grant to us that we may sit, one at thy right hand and the other at thy left hand, in thy glory." 38. But Jesus said to them, "You do not know what you are asking for. Can you drink of the cup of which I drink, or be baptized with the baptism with which I am to be baptized?" 39. And they said to him, "We can." And Jesus said to them, "Of the cup that I drink, you shall drink; and with the baptism with which I am to be baptized, you shall be baptized; 40. but as for sitting at my right hand or at my left, that is not mine to give, but it belongs to those for whom it has been prepared."

41. And when the ten heard this, they were at first indignant at James and John. 42. But Jesus called them and said to them, "You know that those who are regarded as rulers among the Gentiles lord it over them, and their great men exercise authority over them. 43. But it is not so among you. On the contrary, whoever wishes to become great shall be your servant; 44. and whoever wishes to be first among you shall be the slave of all, 45. for the Son of Man also has not come to be served but to serve, and to give his life as a ransom for many."

42-45: Luke 22, 25-27.

THE BLIND BARTIMEUS

46 And they came to Jericho. And as he was leaving Jericho with his disciples and a very great crowd Bartimeus, a blind man, the son of Timeus, was sitting by the wayside, begging. 47. And hearing that it was Jesus of Nazareth, he began to cry out and say, "Jesus, Son of David, have mercy on me!" 48. And many angrily tried to silence him. But he cried out all the louder, "Son of David, have mercy on me." 49. Then Jesus stopped and commanded that he should be called. And they called the blind man and said to him, "Take courage. Get up, he is calling thee." 50. And throwing off his cloak, he sprang to his feet and came to him. 51. And Jesus addressed him, saying, "What wouldst thou have me do for thee?" And the blind man said to him, "Rabboni, that I may see." 52. And Jesus said to him, "Go thy way, thy faith has saved thee." And at once he received his sight, and followed him along the road.

VI

CHAPTER 11

TRIUMPHAL ENTRY INTO JERUSALEM

1 And when they drew near to Jerusalem and to Bethany at the Mount of Olives, he sent two of

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46-52 Matt 20, 29-34; Luke 18, 35-43.
1-10 Matt 21, 1-9; Luke 19, 29-38; John 12, 12-15.

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47 *Have mercy on me:* Observe how quickly Jesus answers this blind man's prayer. Nevertheless, "it was not the man's

his disciples, 2. and said to them, "Go into the village opposite you, and immediately on entering it you will find a colt tied, upon which no man has yet sat; loose it, and bring it. 3. And if anyone say to you, 'What are you doing?' you shall say that the Lord has need of it, and immediately he will send it here."

4. And they went their way and found a colt tied at a door outside in the street, and they loosed it. 5. And some of the bystanders said to them, "What are you doing, loosing the colt?" 6. But they answered them as Jesus had told them to do, and they let them go.

7. And they brought the colt to Jesus, and threw their cloaks over it, and he sat upon it. 8. And many spread their cloaks upon the road, while others were cutting branches from the trees, and strewing them on the road. 9. And those who went before him, and those who followed, kept crying out, asying, 10. "Hosanna! Blessed is he who comes in the name of the Lord. Blessed is the kingdom of our father David that comes! Hosanna in the highest!" 11. And he went into Jerusalem,

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10: Ps. 117, 26.—11: Matt. 21, 10, 17.

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loud cries that moved Jesus to pity, but the man's fervent love. God does not listen to the voice, but to the heart" (St. John Chrysostom). The value of a diamond is the same, whether it is in the possession of a poor farmer, or in a jeweller's safe; so it is with prayer, says St. Jerome, prayer is so excellent in itself, that whether it is in the mouth of an idiot or on the lips of a learned person, its value is the same. See also Mark 11, 24.

into the temple. And when he had looked round upon all things, then, as it was already late, he went out to Bethany with the Twelve.

JESUS CURSES A FIG TREE

12. And the next day, after they had left Bethany, he felt hungry. 13. And seeing in the distance a fig tree in leaf, he went to see if he might find anything on it. But when he came up to it, he found nothing but leaves; for it was not the season for figs. 14. Then he spoke to it saying, "May no one ever eat fruit of thee henceforth forever." And his disciples heard.

CLEANSING THE TEMPLE

15. And they came to Jerusalem. And he entered the temple, and began to cast out those who were selling and buying in the temple; and he overturned the tables of the money-changers and the seats of those who sold the doves. 16. He would not allow anyone to carry a vessel through the temple. 17. And he began to teach, saying to them, "Is it not written, 'My house shall be called a house of prayer for all nations'? But you have made it a den of thieves."

18. And the chief priests and the Scribes heard it, and they sought a way to destroy him; for they were afraid of him, because all the crowd were astonished at his teaching. 19. And when it was evening he went out of the city.

12-14: Matt. 21, 18f; Luke 13, 6-9.—15-18: Matt. 21, 12-16; Luke 19, 45-47; John 2, 14-16.—17: Isa. 56, 7; Jer. 7, 11.

20. And as they passed by in the morning, they saw the fig tree withered from the roots. 21. And Peter, remembering, said to him, "Rabbi, behold, the fig tree that thou didst curse is withered up." 22. But Jesus answered and said to them, "Have faith in God. 23. Amen I say to you, whoever says to this mountain, 'Arise, and hurl thyself into the sea', and does not waver in his heart, but believes that whatever he says will be done, it shall be done for him. 24. Therefore I say to you, all things whatever you ask for in prayer, believe that you shall receive and they shall come to you. 25. And when you stand up to pray, forgive whatever you have against anyone, that your Father in heaven may also forgive you your offences. 26. But if you do not forgive, neither will your Father in heaven forgive you your offences."

THE AUTHORITY OF JESUS

27. And they came back to Jerusalem. And as he

20-24: Matt. 21, 20-22.
24: Matt. 7, 7; John 14, 13.—25: Matt. 6, 14; 18, 35.
27-33: Matt. 21, 23-27; Luke 20, 1-8.

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24. *All things whatever you ask for in prayer . . . :* Why is it that after such a clear and solemn promise by Jesus Christ, our prayers are not always answered? The reason may be either because we do not pray well (Luke 18: 11-12), or because we ask for that which is not for our good, that is, our spiritual good (Matt. 20: 21-22; Luke 12: 13-14). Nevertheless, even in such cases, we may be certain that God will grant us other graces, even greater than those which we had asked for (Luke 20: 21-22).

25. *And when you stand up to pray . . . :* The Hebrews prayed standing.

was walking in the temple, the chief priests and the Scribes and the elders came to him, 28. and said to him, "By what authority dost thou do these things?" and, "Who gave thee this authority to do these things?" 29. But Jesus answered and said to them, "I also will ask you one question, and answer me; then I will tell you by what authority I do these things. 30. Was the baptism of John from heaven, or from men? Answer me." 31. But they began to argue among themselves, saying, "If we say, 'From heaven,' he will say, 'Why then did you not believe him?' 32. But if we say, 'From men' "—they feared the people; for all regarded John as really a prophet. 33. And they answered Jesus and said, "We do not know." And Jesus answering, said to them, "Neither do I tell you by what authority I do these things."

CHAPTER 12

PARABLE OF THE VINE-DRESSERS

1. And he began to speak to them in parables. "A man planted a vineyard, and put a hedge about it, and dug a wine vat, and built a tower; then he let it out to vine-dressers, and went abroad. 2. And at the proper time he sent a servant to the vine-dressers to receive from the vine-dressers some of the fruit of the vineyard; 3. but they seized him and beat him, and sent him away empty-handed. 4. And again he sent another servant to

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[illegible] Matt. 21, 33-46; Luke 20, 9-19; Isa. 5, 1-7; Jer. 2, 21.

them; and this one they wounded in the head and treated shamefully. 5. And again he sent another, and him they killed; and many others; beating some, and killing some. 6. Now he still had one left, a beloved son; and him he sent to them last of all, saying, 'They will respect my son.'

7. "But the vine-dressers said to one another, 'This is the heir; come, let us kill him, and the inheritance will be ours.' 8. So they seized him and killed him, and cast him out of the vineyard. 9. What therefore will the owner of the vineyard do? He will come and destroy the vine-dressers, and will give the vineyard to others. 10. And have you not read this Scripture: 'The stone which the builders rejected, has become the corner stone; 11. by the Lord this has been done, and it is wonderful in our eyes'?" 12. And they sought to lay hands on him, but they feared the crowd; for they knew that he had aimed this parable at them And leaving him, they went their way.

TRIBUTE TO CAESAR

13. And they sent to him certain of the Pharisees and Herodians, that they might trap him in his talk. 14. And they came and said to him, "Master, we know that thou art truthful, and that thou carest naught for any man; for thou dost not regard the person of men, but dost teach the way of God in truth. Is it lawful to give tribute to

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10f: Ps. 117, 22f; Isa. 28, 16.—13-27: Matt. 22, 15-32; Luke 20, 20-38.

Caesar; or shall we not give it?" 15. But knowing their craftiness, he said to them, "Why do you test me? Bring me a denarius to look at." 16. So they brought one. Then he said to them, "Whose are this image and the inscription?" They said to him, "Caesar's." 17. And Jesus answered and said to them, "Render, therefore, to Caesar the things that are Caesar's, and to God the things that are God's." And they marvelled at him.

THE SADDUCEES AND THE RESURRECTION

18. And there came to him Sadducees, who say there is no resurrection, and they began to question him, saying, 19. "Master, Moses has written for us that 'if a man's brother die, leaving a wife but no children, his brother shall take the widow and raise up issue to his brother.' 20. Now there were seven brothers. And the first took a wife, and dying, left no issue. 21. And the second took her, and died, without leaving issue either; and the third likewise. 22. And the seven took her in the same way, and left no issue. Last of all the woman also died. 23. At the resurrection, therefore, when they rise, of which of them will she be wife? For the seven had her as wife."

24. And Jesus answered and said to them, "Is not this why you err — because you know neither the Scriptures nor the power of God? 25. For

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17: Rom. 13, 7.—19: Deut. 25, 5.

25-26. *Rise from the dead*, that is, the resurrection of the body, [illegible] when they rise from the dead, they will neither marry nor be given in marriage, but are as angels in heaven. 26. But as to the dead rising, have you not read in the book of Moses about the Bush, how God spoke to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? 27. He is not the God of the dead, but of the living. You are therefore entirely wrong."

THE GREAT COMMANDMENT

28. And one of the Scribes came forward who had heard them disputing together; and seeing that he had answered them well, he asked him which was the first commandment of all. 29. But Jesus answered him, "The first commandment of

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26: Ex. 3, 6.—28-34: Matt. 22, 34-40.
29f: Deut. 6, 4f.

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not have need to rise. When speaking of the final judgment, St. Matthew wrote: "And these will go into everlasting punishment, but the just into everlasting life" (Matt. 25: 46). It is said to die, to decompose, to become dust, but the absolute certainty that I will rise from the dead never to die again, is most consoling! Our most loving Saviour does not permit our body to remain in the ignominy of the grave, but will raise it from the dead and will render it glorious, incorruptible, resplendent, impassible and beautiful as His.

29. *The Lord our God is one God...*; The first Commandment commands: I am the Lord thy God; thou shalt not have strange gods before Me. It commands us to be religious, that is, to believe in God, to love Him, adore Him and serve Him. It forbids us impiety, superstition, irreligion, heresy and ignorance of the truths of faith. Those who do not have faith, hope and charity, disobey this commandment. "Let no one deceive himself by believing that he has known God, if he

all is, 'Hear, O Israel! The Lord our God is one God; 30. and thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength.' This is the first commandment. 31. And the second is like it, 'Thou shalt love thy neighbour as thyself.' There is no other commandment greater than these." 32. And the Scribe said to him, "Well answered, Master, thou hast said truly that he is one and that there is no other besides him; 33. and that he should be loved with the whole heart, and with the whole understanding, and with the whole soul, and with one's whole strength; and that to love one's neighbour as oneself is a greater thing than all holocausts and sacrifices." 34. And Jesus, seeing that he had answered wisely, said to him, "Thou art not far from the kingdom of God." And no one after that ventured to ask him questions.

31: Lev. 19, 18; Rom. 13, 9; Gal. 5, 14; Jas. 2, 8.

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confesses Him with a dead faith, that is, a faith without good works....Belief in God is to love Him by believing, to observe His law, to go to Him and, believing, to incorporate oneself in Him. This is the faith God requires of us" (St. Augustine).

30-33. *Thou shalt love the Lord thy God . . . Thou shalt love thy neighbour as thyself:* This passage refers to the love or charity we should have towards God and our neighbour. To love God means: 1. Not to offend Him with sin; 2. to observe all His commandments and the five precepts of the Church; 3. to listen to His counsels; 4. to make reparation for [illegible]

THE SON OF DAVID

35. And while Jesus was teaching in the temple, he addressed them, saying, "How do the Scribes say that the Christ is the Son of David? 36. For David himself says, by the Holy Spirit, 'The Lord said to my Lord: Sit thou at my right hand, till I make thy enemies thy footstool.' 37. David himself, therefore, called him 'Lord'; how, then is he his son?" And the mass of the common people liked to hear him.

HYPOCRISY OF THE SCRIBES AND PHARISEES

38. And in the course of his teaching he said to them, "Beware of the Scribes, who like to walk about in long robes, and to be greeted in the market place, 39. and to have the front seats in the synagogues and the first place at suppers; 40. who devour the houses of the widows, making pretense of long prayers. These shall receive a heavier sentence."

35-37: Matt. 22, 41-45; Luke 20, 41-44.
36: Ps. 109, 1.—38-40: Matt. 23, 1-14; Luke 11, 43; 20, 45-47.

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is patient and beneficent towards our neighbour; it is not envious, insolent, proud, ambitious, it does not look for its own interests, is not provoked, thinks no evil, does not rejoice over wickedness, but rejoices with the truth. It bears with all things, believes all things, hopes all things, endures all things (1 Cor. 13: 4-7). "The art of loving God is the art of all arts," says St. Bernard: "it concentrates all the thoughts of the spirit towards love, and directs all the movements of the heart to the desire of eternity."

THE WIDOW'S MITE

41. And Jesus sat down opposite the treasury, and observed how the crowd were putting money into the treasury; and many rich people were putting in large sums. 42. And there came one poor widow, and she put in two mites, which make a quadrans. 43. And he called his disciples together, and said to them, "Amen I say to you, this poor widow has put in more than all those who have been putting money into the treasury. 44. For they all have put in out of their abundance; but she out of her want has put in all that she had — all that she had to live on."

CHAPTER 13

DESTRUCTION OF JERUSALEM AND END OF THE WORLD

1. And as he was going out of the temple, one of his disciples said to him, "Master, look, what wonderful stones and buildings!" 2. And Jesus answered and said to him, "Dost thou see all these great buildings? There will not be left one stone upon another that will not be thrown down."

3. And as he was sitting on the mount of Olives, opposite the temple, Peter and James and John and Andrew asked him privately, 4. "Tell us, when are these things to happen, and what will be the sign when all these things will begin to come to pass?"

[illegible]

5. And in answer Jesus began to say to them, "Take care that no one leads you astray. 6. For many will come in my name, saying, 'I am he'; and they will lead many astray. 7. But when you hear of wars and rumours of wars, do not be alarmed; for they must come to pass, but the end is not yet. 8. For nation will rise against nation, and kingdom against kingdom; and there will be earthquakes in various places, and famines. These things are the beginning of sorrows.

9. "But be on your guard. For they will deliver you up to councils, and you will be beaten in synagogues, and you will stand before governors and kings for my sake, for a witness to them. 10. And the gospel must first be preached to all the nations. 11. And when they lead you away to deliver you up, do not be anxious beforehand what you are to speak; but speak whatever is given you in that hour. For it is not you who are speaking, but the Holy Spirit. 12. And brother will hand over brother to death, and the father his child; children will rise up against parents and put them to death. 13. And you will be hated by all for my name's sake; but he who has persevered to the end will be saved.

DESTRUCTION OF JERUSALEM

14. "And when you see the abomination of desolation, standing where it ought not—let him

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5: Eph. 5, 6; 2 Thess. 2, 3.

11-13: Matt. 10, 19-22; Luke 12, 11f.—14: Dan. 9, 27.

who reads, understand—then let those who are in Judea flee to the mountains; 15. and let him who is on the house top not go down and enter to take anything from his house; 16. and let him who is in the field not turn back to take his cloak. 17. But woe to those who are with child, or have infants at the breast in those days! 18. But pray that these things may not happen in winter. 19. For in those days will be tribulations, such as have not been from the beginning of the creation which God created until now, nor will be. 20. And unless the Lord had shortened the days, no living creature would be saved. But for the sake of the elect whom he has chosen, he has shortened the days.

THE SIGNS OF THE LAST DAY

21. "And then, if anyone say to you, 'Behold, here is the Christ; behold, there he is,' do not believe it. 22. For false christs and false prophets will arise, and will show signs and wonders, so as to lead astray, if possible, even the elect. 23. Be on your guard, therefore; behold, I have told you all things beforehand.

24. "But in those days, after that tribulation, the sun will be darkened, and the moon will not give her light, 25. and the stars of heaven will be falling, and the powers that are in heaven will be shaken. 26. And then they will see the Son of Man coming upon clouds with great power and majesty. 27. And

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24: Isa. 13, 10; Ezech. 32, 7; Joel 2, 10.

then he will send forth his angels, and will gather his elect from the four winds, from the uttermost parts of the earth to the uttermost parts of heaven.

JERUSALEM'S IMPENDING DESTRUCTION

28. "Now from the fig tree learn this parable. When its branches is now tender, and the leaves break forth, you know that summer is near. 29. Even so when you see these things coming to pass, know that it is near, even at the door. 30. Amen I say to you, this generation will not pass away till all these things have been accomplished. 31. Heaven and earth will pass away, but my words wiil not pass away.

THE NEED OF WATCHFULNESS

32. "But of that day or hour no one knows. neither the angels in heaven, nor the Son, but the Father only. 33. Take heed, watch and pray, for you do not know when the time is: 34. just as a man when he leaves home to journey abroad, puts his servants in charge, to each his work, and gives orders to the porter to keep watch. 35. Watch, therefore, for you do not know when the master of the house is coming, in the evening or at midnight, or at cockcrow, or early in the morning; 36. lest coming suddenly he find you sleeping. 37. And what I say to you, I say to all, 'Watch.'"

34f: Matt. 25, 14-30; Luke 12, 36-40; 19, 12-27.

II: THE PASSION, DEATH AND RESURRECTION

CHAPTER 14

1. *THE LAST SUPPER*

THE COUNCIL

1. Now it was two days before the Passover and the feast of the Unleavened Bread; the chief priests and the Scribes were seeking how they might seize him by stealth and put him to death; 2. for they said, "Not on the feast, or there might be a riot among the people."

THE ANOINTING AT BETHANY

3. And when he was at Bethany in the house of Simon the leper, and was reclining at table, there came a woman with an alabaster jar of ointment, genuine nard of great value, and breaking the alabaster jar, she poured it on his head. 4. But there were some who were indignant among themselves, and said, "To what purpose has this waste of the ointment been made? 5. for this ointment might have been sold for more than three hundred denarii, and given to the poor." And they grumbled at her.

6. But Jesus said, "Let her be. Why do you trouble her? She has done me a good turn. 7. For the

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1f: Matt. 26, 2-5; Luke 22, 1f.

3-9: Matt. 26, 6-13; John 12, 1-8.

poor you have always with you, and whenever you want you can do good to them; but you do not always have me. 8. She has done what she could; she has anointed my body in preparation for burial. 9. Amen I say to you, wherever in the whole world this gospel is preached, this also that she has done shall be told in memory of her."

THE BETRAYAL

10. And Judas Iscariot, one of the Twelve, went to the chief priests to betray him to them. 11. And they, when they heard it, were glad, and promised to give him money. And he sought an opportunity to betray him.

PREPARATION

12. And on the first day of the Unleavened Bread, when it was customary for them to sacrifice the passover, the disciples said to him, "Where dost thou want us to go and prepare for thee to eat the passover?" 13. And he sent two of his disciples, and said to them, "Go into the city and there will meet you a man carrying a pitcher of water; follow him. 14. And wherever he enters, say to the master of the house, "The Master says, 'Where is my guest chamber, that I may eat the passover there with my disciples?' " 15. And he will show you a large upper room furnished; there make ready for us."

10f: Matt. 26. 14-16; Luke 22, 3-6.—12-16: Matt. 26, 17-19; Luke 22, 7-13.

12. *Passover:* the paschal lamb.

16. And his disciples went forth, and came into the city, and found just as he had told them; and they prepared the passover.

THE BETRAYER

17. Now when evening arrived, he came with the Twelve. 18. And while they were at the table eating, Jesus said, "Amen I say to you, one of you will betray me — one who is eating with me." 19. But they began to be sad, and to say to him one by one, "Is it I?" 20. But he said to them, "It is one of the Twelve, who dips into the dish with me. 21. The Son of Man indeed goes his way, as it is written of him; but woe to that man by whom the Son of Man is betrayed! It were better for that man if he had not been born."

THE HOLY EUCHARIST

22. And while they were eating, Jesus took bread, and blessing it, he broke and gave it to them, and said, "Take; this is my body." 23. And taking a cup and giving thanks, he gave it to them, and they all drank of it; 24. and he said to them, "This is my blood of the new covenant, which is being shed for many. 25. Amen I say to you, that I will drink no more of the fruit of the vine, until that day when I shall drink it new in the kingdom of God."

17-21: Matt. 26, 20-24; Luke 22, 14, 21-23; John 13, 21-26.—21: Ps. 40, 10; Acts 1, 16.—22-25: Matt. 26, 26-29; Luke 22, 19f; 1 Cor. 11, 23-25.

22-25. *He broke it.* First Jesus changed the bread into the

PETER'S DENIALS PREDICTED

26. And after reciting a hymn, they went out to the Mount of Olives. 27. And Jesus said to them, "You will all be scandalized this night; for it is written, 'I will smite the shepherd, and the sheep will be scattered.' 28. But after I have risen, I will go before you into Galilee." 29. But Peter said to him, "Even though all shall be scandalized, yet not I." 30. Jesus said to him, "Amen I say to thee, today, this very night, before a cock crows twice, thou wilt deny me three times." 31. But he went on speaking more vehemently, "Even if I should have to die with thee, I will not deny thee!" And they all said the same thing.

2. *THE PASSION AND DEATH OF JESUS*

THE AGONY IN THE GARDEN

32. And they came to a country place called Gethsemani, and he said to his disciples, "Sit down here, while I pray." 33. And he took with him Peter

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26-31: Matt. 26, 30-35; Luke 22, 31-34.—27: John 16, 32; Zach. 13, 7.—32-42: Matt. 26, 36-46; Luke 22, 40-46.

Body and then He broke it. The Body of Jesus Christ is not broken, but only the species of the bread: Our Lord's Body remains whole and entire in each piece. In fact, even though Jesus broke the consecrated bread, He did not say to the and James and John, and he began to feel dread and to be exceedingly troubled. 34. And he said to them, "My soul is sad, even unto death. 35. Wait here and watch." And going forward a little, he fell on the ground, and began to pray that, if it were possible, the hour might pass from him; 36. and he said, "Abba, Father, all things are possible to thee. Remove this cup from me; yet not what I will, but what thou willest."

37. Then he came and found them sleeping. And he said to Peter "Simon, dost thou sleep? Couldst thou not watch one hour? 38. Watch and pray, that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak." 39. And again he went away and prayed, saying the same words over. 40. And he came again and found them sleeping, for their eyes were heavy. And they did not know what answer to make to him. 41. And he came the third time, and said to them, "Sleep on now, and take your rest! It is enough; the hour has come. Behold, the Son of Man is betrayed into the hands of sinners. 42. Rise, let us go. Behold, he who will betray me is at hand."

Apostles: "Take and eat, this is a piece of My Body," but said: *This is My Body;* and of the chalice: *This is My Blood.* The bread and wine become the Body and Blood of Jesus Christ at the moment of the Consecration of the Mass. Hence, after the Consecration there remains only the appearances of bread and wine without the substance of either bread or wine. Jesus Christ is whole and entire: Body, Blood, Soul and Divinity under the appearance of bread; and so also under the appearance of wine."

JESUS ARRESTED

43. And while he was yet speaking, Judas Iscariot, one of the Twelve, came and with him a great crowd with swords and clubs, from the chief priests and the Scribes and the elders. 44. Now his betrayer had given them a sign, saying, "Whomever I kiss, that is he; lay hold of him, and lead him safely away." 45. And when he came, he went straight up to him, and said, "Rabbi!" and kissed him. 46. And they seized him and held him.

47. But one of the bystanders drew his sword, and struck the servant of the high priest, and cut off his ear. 48. And Jesus, addressing them, said, "As against a robber you have come out, with swords and clubs, to seize me. 49. I was daily with you in the temple teaching, and you did not lay hands on me. But it is so that the Scriptures may be fulfilled."

50 Then all his disciples left him and fled. 51. And a certain young man was following him, having a linen cloth wrapped about his naked body, and they seized him. 52. But leaving the linen cloth behind, he fled away from them naked.

JESUS BEFORE THE SANHEDRIN

53. And they led Jesus away to the high priest; and all the priests and the Scribes and the elders gathered together. 54. But Peter followed him at a distance, even to the courtyard of the high priest,

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43-50: Matt. 26, 47-56; Luke 22, 47-53; John 18, 3-11.

53-65: Matt. 26, 57-68; Luke 22, 54.

and was sitting with the attendants at the fire and warming himself. 55. Now the chief priests and all the Sanhedrin were seeking witness against Jesus, that they might put him to death, but they found none. 56. For while many bore false witness against him, their evidence did not agree. 57. And some stood up and bore false witness against him, saying, 58. "We ourselves have heard him say, 'I will destroy this temple built by hands, and after three days I will build another, not built by hands.'" 59. And even then their evidence did not agree.

60. Then the high priest, standing up in their midst, asked Jesus, saying, "Dost thou make no answer to the things that these men prefer against thee?" 61. But he kept silence, and made no answer. Again the high priest began to ask him, and said to him, "Art thou the Christ, the Son of the Blessed One?" 62. And Jesus said to him, "I am. And you shall see the Son of Man sitting at the right hand of the Power and coming with the clouds of heaven."

63. But the high priest tore his garments and said, "What further need have we of witness? 64. You have heard the blasphemy. What do you think?" And they all condemned him as liable to death. 65. And some began to spit on him, and to blindfold him, and to buffet him, and to say to

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58: John 2, 19—62: Matt. 24, 30. 63-65: John 18, 12f.

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61 Jesus was silent because He well knew that, even if He had spoken, they were determined that He should perish. [illegible]

him. "Prophesy." And the attendants struck him with blows of their hands.

PETER'S DENIAL

66. And while Peter was below in the courtyard, there came one of the maidservants of the high priest; 67. and seeing Peter warming himself, she looked closely at him and said, "Thou also wast with Jesus of Nazareth." 68. But he denied it, saying, "I neither know nor understand what thou art saying." And he went outside into the vestibule; and the cock crowed. 69. And the maidservant, seeing him again, began to say to the bystanders, "This is one of them." 70. But again he denied it. And after a little while the bystanders again said to Peter, "Surely thou art one of them, for thou art also a Galilean." 71. But he began to curse and to swear: "I do not know this man you are talking about." 72. And at that moment a cock crowed a second time. And Peter remembered the word that Jesus said to him, "Before a cock crows twice, thou wilt deny me three times." And he began to weep.

CHAPTER 15

JESUS BEFORE PILATE

1. And as soon as it was morning, the chief priest held a consultation with the elders, the Scribes and the whole Sanhedrin. And they

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66-72: Matt. 26, 69-75; Luke 22, 55-62; John 18,. 16-18. 25-27, 72: John 13, 38.—15, 1: Matt. 27, 1f; Luke 22, 66; John 18, 28.

bound Jesus and led him away, and delivered him to Pilate. 2. And Pilate asked him, "Art thou the king of the Jews?" And he answered him and said, "Thou sayest it." 3. And the chief priests accused him of many things. 4. And Pilate again asked him, saying, "Hast thou no answer to make? Behold how many things they accuse thee of." 5. But Jesus made no further answer, so that Pilate wondered.

6. Now at festival time he used to release to them one of the prisoners, whomever they had petitioned for. 7. Now there was a man called Barabbas imprisoned with some rioters, one who in the riot had committed murder. 8. And the crowd came up, and began to ask that he do for them as he was wont. 9. But Pilate addressed them, saying, "Do you wish that I release to you the king of the Jews?" 10. For he knew that the chief priests had delivered him up out of envy. 11. But the chief priests stirred up the crowd to have him release Barabbas for them instead. 12. But Pilate again spoke and said to them, "What then do you want me to do to the king of the Jews?" 13. But they cried out again, "Crucify him!" 14. But Pilate said to them, "Why, what evil has he done?" But they kept crying out the more, "Crucify him!"

THE SCOURGING AND CROWNING

15. So Pilate, wishing to satisfy the crowd,

2-5: Matt. 27, 11-14; Luke 23, 2f; John 18, 29-38.—6-15: Matt. 27, 15-26; Luke 23, 17-25; John 18, 39f.

released to them Barabbas; but Jesus he scourged and delivered to be crucified. 16. Now the soldiers led him away into the courtyard of the praetorium, and they called together the whole cohort. 17. And they clothed him in purple, and plaiting a crown of thorns, they put it upon him, 18. and began to greet him, "Hail, King of the Jews!" 19. And they kept striking him on the head with a reed, and spitting upon him; and bending their knees, they did homage to him.

THE WAY OF THE CROSS

20. And when they had mocked him, they took the purple off him and put his own garments on him, and led him out to crucify him. 21. And they forced a certain passer-by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to take up his cross. 22. And they brought him to the place called Golgotha, which translated, is the Place of the Skull.

THE CRUCIFIXION

23. And they gave him wine to drink mixed with myrrh; but he did not take it. 24. Then they crucified him, and divided his garments, casting lots for them to see what each should take. 25. Now it

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16-20: Matt. 27, 27-31; John 19, 2f.
21: Matt. 27, 32; Luke 23, 26.—22-38: Matt. 27, 33-51; Luke 23, 32-46; John 19, 17-19.

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21. *Alexander and Rufus* are disciples of Our Lord (St. Jerome).

was the third hour and they crucified him. 26. And the inscription bearing the charge against him was, "The King of the Jews."

27. And they crucified two robbers with him, one on his right hand and one on his left. 28. And the Scripture was fulfilled, which says, "And he was reckoned among the wicked." 29. And the passers-by were jeering at him, shaking their heads, and saying, "Aha, thou who destroyest the temple, and in three days buildest it up again; 30. come down from the cross, and save thyself!" 31. In like manner, the chief priests with the Scribes said in mockery to one another, "He saved others, himself he cannot save! 32. Let the Christ, the King of Israel, come down now from the cross, that we may see and believe." And they who were crucified with him reproached him.

THE DEATH OF JESUS

33. And when the sixth hour came, there was darkness over the whole land until the ninth hour.

28: Isa. 53, 12.—29: John 2, 19.

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33. *Sixth hour*, noon; *ninth hour*, 3 P.M.

33. *Over the whole land:* How far the darkness covered the land cannot be said with precision, nevertheless, it certainly must have covered not only Jerusalem, but also the whole of Palestine and probably a part of the old world. That darkness signified the spiritual darkness in which the Jews had fallen because they had refused and crucified Jesus Christ, while it constituted a sad forewarning of their catastrophe in which all their splendour of the past would vanish. It was also the sorrow which nature felt for the unjust death of its Creator and a warning to those who believe in Him. They

34. And at the ninth hour Jesus cried out with a loud voice, saying, "Eloi, Eloi, lama sabacthani?" which, translated, is, "My God, my God, why hast thou forsaken me?" 35. And some of the bystanders on hearing this said, "Behold he is calling Elias." 36. But someone ran, soaked a sponge in common wine, put it on a reed and offered it to him to drink, saying, "Wait, let us see whether Elias is coming to take him down." 37. But Jesus cried out with a loud voice, and expired.

38. And the curtain of the temple was torn in two from top to bottom. 39. Now when the centurion, who stood facing him, saw how he had thus cried out and expired, he said, "Truly this man was the Son of God." 40. And some women were also there, looking on from a distance. Among them were Mary Magdalene, Mary the mother of James the Less and of Joseph, and Salome. 41. These used to accompany him and minister to him when he was in Galilee—besides many other women who had come with him to Jerusalem.

THE BURIAL

42. Now when it was evening, as it was the Day

34: Ps. 21, 2.—39-41: Matt. 27, 54-56; Luke 23, 47-49.
40: Luke 8, 2.—42-47: Matt. 27, 57-61; Luke 23, 50-56; John 19, 38-42.

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would return to their former darkness if they were to let the life of grace and faith become extinguished in them. When Christ dies in us, we return to darkness, even though we may protest that we are in the light, because only He is the true light.

of Preparation, that is, the eve of the Sabbath, 43. there came Joseph of Arimathea, a councillor of high rank, who was himself looking for the kingdom of God. And he went in boldly to Pilate and asked for the body of Jesus. 44. But Pilate wondered whether he had already died. And sending for the centurion, he asked him whether he was already dead. 45. And when he learned from the centurion that he was, he granted the body to Joseph. 46. And Joseph brought a linen cloth, and took him down, and wrapped him in the linen cloth, and laid him in a tomb which had been hewn out of a rock. Then he rolled a stone to the entrance of the tomb. 47. But Mary Magdalene and Mary the mother of Joseph were looking on and saw where he was laid.

3. *THE RESURRECTION OF JESUS*

CHAPTER 16

THE WOMEN AT THE GRAVE

1. And when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome, bought spices, that they might go and anoint him. 2. And very early on the first day of the week, they came to the tomb, when the sun had just risen. 3. And they were saying to one another, "Who will roll the stone back from the entrance of the tomb for us?" 4. And looking up they saw that the stone had been rolled back, for it was very large. 5. But

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1-8: Matt. 28, 1-8; Luke 24, 1-10; John 20, 1-10.
5: John 20, 11.

on entering the tomb, they saw a young man sitting at the right side, clothed in a white robe, and they were amazed. 6. He said to them, "Do not be terrified. You are looking for Jesus of Nazareth, who was crucified. He has risen, he is not here. Behold the place where they laid him. 7. But go, tell his disciples and Peter that he goes, before you into Galilee; there you shall see him, as he told you." 8. And they departed and fled from the tomb, for trembling and fear had seized them; and they said nothing to anyone, for they were afraid.

APPARITIONS OF JESUS

9. Now when he had risen from the dead early on the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. 10. She went and brought word to those who had been with him, as they were mourning and weeping. 11. And they, hearing that he was alive and had been seen by her, did not believe it.

12. After this he was manifested in another form to two of them, as they were walking on their way into the country. 13. And they went and brought word to the rest, and even then they did not believe.

COMMISSION OF THE APOSTLES

14. At length he appeared to the Eleven as they were at table; and he upbraided them for their

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7: 14, 28.—9: John 20, 16.

12: Luke 24, 13-31.

lack of faith and hardness of heart, in that they had not believed those who had seen him after he had risen. 15. And he said to them, "Go into the whole world and preach the gospel to every creature. 16. He who believes and is baptized shall be saved, but he who does not believe shall be condemned. 17. And these signs shall attend those who believe: in my name they shall cast out devils; they shall speak in new tongues; 18. they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands upon the sick and they shall get well."

4. *THE ASCENSION OF JESUS*

THE ASCENSION

19. So then the Lord, after he had spoken to them, was taken up into heaven, and sits at the right hand of God. 20. But they went forth and preached everywhere, while the Lord worked with them and confirmed the preaching by the signs that followed. Amen.

17: Acts 2, 4.—19: Luke 24, 50-53.

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19. *Sits at the right hand of God:* The word "sit" here does not signify a place of position of the body, but the firm and fixed possession of that supreme and royal power and glory which Jesus Christ has received from the Father.

THE GOSPEL ACCORDING TO ST. LUKE

INTRODUCTION

St. Luke was born at Antioch, Syria, according to the Church historian Eusebius. He was a Gentile by birth (Col. 4, 10-14) and a physician by profession (Col. 4, 14). According to a legend of the sixth century he was also a painter.

He was one of the earliest converts to the faith and later became the missionary companion of St. Paul, whom he accompanied on part of the second and third missionary journeys (Acts 16, 10-17; 20, 5—21, 17), and attended during the Caesarean (Acts 24, 23) and Roman captivity (Acts 27—28; Col. 4, 14). Little is known with certainty of his subsequent life.

The unanimous tradition of the Church ascribes the third Gospel to St. Luke. Allusions to and citations from the Gospel are most frequent in early Christian writings, and even heretics made diligent use of this inspired book. The Gospel itself shows that its author was a person of literary powers, a physician and a companion of St. Paul.

This Gospel was written before the destruction of Jerusalem, A.D. 70, for it does not refer to the fulfilment of Christ's prophecy. Since the acts of the Apostles closes its narrative with the year A.D.

63 or 64, the Gospel of St. Luke, his first book, must have been written prior to A.D. 63.

Little is known with certainty about the place of composition. Some of the ancient authors suggest Achaia (Greece); some of the manuscripts mention Alexandria or Macedonia; while modern writers also defend Caesarea, Ephesus or Rome.

The Gospel is addressed to a certain Theophilus, a man of conspicuous rank of office. Indirectly, however, this Sacred Writing was intended for the Gentile converts. The purpose of the Gospel is clearly indicated in the prologue (1, 1-4). These converts from paganism had received instruction before Baptism. St. Luke wishes now to give them a deeper and more accurate knowledge of the truths of their religion, and at the same time to show them on what a firm basis their faith is founded. There are some characteristic features that are accentuated more by St. Luke than by the other evangelists. Many of these show the influence of St. Paul. The theme of the universality of salvation can be considered as running through the Gospel. Divine forgiveness and salvation are offered to all. The Gospel also sharply contrasts the position of pagan and Jewish womanhood, and presents many types of womanhood to its readers. The subject of prayer is also stressed. Not only does the evangelist record more frequently than the others Christ as an example of prayer, but also His instructions on prayer. As an artist St. Luke shows his skill in portraying living characters and he has remained an inspiration to painters for centuries. As a historian he is comparable with the great Greek and Latin writers. In his Gospel there is a steady movement of events from Nazareth to Jerusalem, whereas in the Acts it is from Jerusalem to Rome.

THE HOLY GOSPEL OF JESUS CHRIST ACCORDING TO ST LUKE

Prologue

CHAPTER 1

1. Inasmuch as many have undertaken to draw up a narrative concerning the things that have been fulfilled among us, 2. even as they who from the beginning were eyewitnesses and ministers of the word have handed them down to us, 3. I also have determined, after following up all things carefully from the very first, to write for thee, most excellent Theophilus, an orderly account, 4. that thou mayest understand the certainty of the words in which thou hast been instructed.

PRELUDE:

THE COMING OF THE SAVIOUR

ANNUNCIATION OF THE BAPTIST

5. In the days of Herod, king of Judea, there was a certain priest named Zachary, of the course of Abia; and his wife was of the daughters of Aaron,

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1-4: Acts 1, 1.
5: 1 Par. 24, 10.

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5. King David had divided the priests into 24 families, of which that of Abia was the eighth (1 Paral. 24: 10). Each family took its turn to serve in the temple.

and her name was Elizabeth. 6. Both were just before God, walking blamelessly in all the commandments and ordinances of the Lord. 7. But they had no son, for Elizabeth was barren; and they were both advanced in years.

8. Now it came to pass, while he was officiating in the order of his course as priest before God, 9. according to the custom of the priest's office, that he was chosen by lot to enter the temple of the Lord to burn incense. 10. And the whole multitude of the people were praying outside at the hour of incense. 11. And there appeared to him an angel of the Lord, standing at the right of the altar of incense. 12. And Zachary, seeing him, was troubled, and fear fell upon him.

13. But the angel said to him, "Do not be afraid, Zachary, for thy petition has been heard, and thy wife Elizabeth shall bear thee a son and thou shalt call his name John. 14. And thou shalt have joy and gladness, and many will rejoice at his birth. 15. For he shall be great before the Lord; he shall drink no wine or strong drink, and shall be filled with the Holy Spirit even from his mother's womb. 16. And he shall bring back to the Lord their God

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9: Ex. 30, 7; Lev. 16, 17.

11. *An Angel of the Lord:* Angels are pure spirits, that is, intelligent beings without a body; they are invisible ministers of God and our Guardians. The word "Angel" signifies envoy or messenger, hence the name of Angel given to these spiritual creatures does not indicate their nature, but the office to which they are destined by God when He sends them as envoys or messengers or executors of His orders.

many of the children of Israel, 17. and he shall himself go before him in the spirit and power of Elias, to turn the hearts of fathers to their children and the incredulous to the wisdom of the just; to prepare for the Lord a perfect people."

18. And Zachary said to the angel, "How shall I know this? For I am an old man and my wife is advanced in years."

19. And the angel answered and said to him, "I am Gabriel, who stand in the presence of God; and I have been sent to speak to thee and to bring thee this good news. 20. And behold, thou shalt be dumb and unable to speak until the day when these things come to pass because thou hast not believed my words, which will be fulfilled in their proper time."

21. And the people were waiting for Zachary, and they wondered at his tarrying so long in the temple. 22. But when he did come out he could not speak to them, and they realized that he had seen a vision in the temple. And he kept making signs to them, but he remained dumb.

23. And it came to pass, when the days of his

17: Matt. 11, 14; Mal. 4, 6.

18-20: *How shall I know this?* Zachary doubted; but after having manifested who he was and Who had sent him, the Archangel also announced how he would be punished for not having believed. Zachary committed an actual sin, regarded by the Theologians as only venial. Nevertheless observe how severely God punished it! "Beware," said St. Augustine, "to render little or no account of your faults with the excuse that they are venial."

service were completed, that he departed to his own house. 24. Now after these days Elizabeth his wife conceived, and she secluded herself for five months, saying, 25. "Thus has the Lord dealt with me in the days when he deigned to take away my reproach among men."

ANNUNCIATION OF THE SAVIOUR

26. Now in the sixth month the angel Gabriel was sent from God to a town of Galilee called Nazareth, 27. to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary. 28. And when the angel had come to her, he said, "Hail, full of grace, the Lord is with thee. Blessed art thou among women." 29. When she had heard him she was troubled at his word, and kept pondering what manner of greeting this might be.

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28. *Hail, full of grace . . . :* While greeting Mary, the Archangel added: "Hail, full of grace; the Lord is with thee". "That is," said St. Augustine, "He is with you more than with me, because He is in your heart, He takes flesh in your womb, fills your soul and makes your womb fecund." Pope Pius IX wrote: "Mary is so full of grace that she was never subject not even for an instant, to . . . original sin". The Immaculate Conception means that the Blessed Virgin Mary, from the first instant of her conception, possessed sanctifying grace. Nevertheless she remained subject to death, to the pains and miseries of life to which her own Son willed to subject Himself. St. Bonaventure wrote: "Mary is full of grace, hence she is a sea of graces. Just as all rivers head for the sea, so all the graces which the Angels, Patriarchs, Prophets, Martyrs and Apostles had were all gathered in Mary".

30. And the angel said to her, "Do not be afraid, Mary, for thou hast found grace with God. 31. Behold, thou shalt conceive in thy womb and shalt bring forth a son; and thou shalt call his name Jesus. 32. He shall be great, and shall be called the Son of the Most High; and the Lord God will give him the throne of David his father, and he shall be king over the house of Jacob forever; 33. and of his kingdom there shall be no end."

34. But Mary said to the angel, "How shall this happen, since I do not know man?"

35. And the angel answered and said to her, "The

31: Isa. 7, 14.—32: Dan. 7, 14. 27; Mich. 4, 7.

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31. *Thou shalt call His Name Jesus:* The Son of God made man is called Jesus Christ. The word "Jesus" means Saviour, and "Christ" means Messias. Jesus was thus called because He was both one and the other. St. Paul could not be fully satiated with the sweet Name of Jesus and had It continuously on his lips. In his Epistles he repeated this sacred Name over two hundred and nineteen times, and four hundred and one times the Name of Christ. "Therefore," he wrote to the Philippians (2: 9-10), "God also has exalted Him and has bestowed upon Him the Name that is above every name, so that at the Name of Jesus every knee should bend of those in Heaven, on earth and under the earth."

35. *Son of God:* The Angel attested that Jesus is the Son of God not only because He bears His Name, but also because He has the nature and the attributes of God. He became man by taking to Himself a body and soul, like we have, by the power of the Holy Spirit in the most pure womb of the Blessed Virgin Mary. By becoming man He did not cease to be God, but remaining true God, He began to be true man also. To frequently reflect on how God willed to humiliate Himself in order to communicate His very glory to man, even

Holy Spirit shall come upon thee and the power of the Most High shall overshadow thee; and therefore the Holy One to be born shall be called the Son of God. 36. And behold, Elizabeth thy kinswoman also has conceived a son in her old age, and she who was called barren is now in her sixth month; 37. for nothing shall be impossible with God."

38. But Mary said, "Behold the handmaid of the Lord; be it done .to me according to thy word." And the angel departed from her.

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to the point of assuming this fragile infirmity; to meditate the condescension of a God Who becomes man and places His infinite majesty at man's service; to contemplate the mystery of the birth of Him Who in Heaven is adored by the Angels, constitutes, without a doubt, the most useful and most efficacious exercise to defeat our pride. If God did all that for us, what should we not do to obey Him?

37. *Nothing shall be impossible with God.* God is the supreme Lord of all nature: He Who disposes all things and Who holds the threads of life and death in His hands, can therefore do all that He wills (St. John Chrysostom). See with how many miracles Jesus confirms this truth! He manifests His omnipotence over nature, over men, over illness, over death, over the devils, over all.

38. *Be it done to me according to thy word:* In that very same instant, by the power of the Holy Spirit, from the most pure womb of the Blessed Virgin Mary, the human soul (created from nothing) was joined to the body, and the divinity united to the body and the Soul. Hence, at the same moment, He Who was a perfect God became also a perfect man, and the Blessed Virgin Mary was called in all truth and reality Mother of God and of man, for having conceived in that same instant, a man Who was God.

THE VISITATION

39. Now in those days Mary arose and went with haste into the hill country, to a town of Juda. 40. And she entered the house of Zachary and saluted Elizabeth. 41. And it came to pass, when Elizabeth heard the greeting of Mary, that the babe in her womb leapt. And Elizabeth was filled with the Holy Spirit, 42. and cried out with a loud voice, saying, "Blessed art thou among women and blessed is the fruit of thy womb! 43. And how have I deserved that the mother of my Lord should come to me? 44. For behold, the moment that the sound of thy greeting came to my ears, the babe in my womb leapt for joy. 45. And blessed is she who has believed, because the things promised her by the Lord shall be accomplished."

46. And Mary said, "My soul magnifies the Lord, 47. and my spirit rejoices in God my Saviour; 48. because he has regarded the lowliness of his handmaid; for, behold, henceforth all generations shall call me blessed; 49. because he who is mighty has done great things for me, and holy is his name; 50. and his mercy is from generation to generation on those who fear him. 51. He has shown might with his arm, he has scattered the proud in the conceit of their heart. 52. He has

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46-53: 1 Kgs. 2, 1-10.—48: Ps. 112, 6.—50: Ps. 102, 17.—51: Ps. 32, 10; Isa. 51, 9.—52: Ps. 74, 8.

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39. The city of which he speaks is either Heborn or Ain Karim, not far from Jerusalem.

put down the mighty from their thrones, and has exalted the lowly. 53. He has filled the hungry with good things, and the rich he has sent away empty. 54. He has given help to Israel, his servant, mindful of his mercy—55. even as he spoke to our fathers—to Abraham and to his posterity forever."

56. And Mary remained with her about three months and returned to her own house.

BIRTH OF THE BAPTIST

57. Now Elizabeth's time was fulfilled that she should be delivered, and she brought forth a son. 58. And her neighbours and kinsfolk heard that the Lord had magnified his mercy towards her, and they rejoiced with her. 59. And it came to pass on the eighth day, that they came to circumcise the child, and they were going to call him by his father's name, Zachary. 60. And his mother answered and said, "Not so, but he shall be called John."

61. And they said to her, "There is none of thy kindred that is called by this name." 62. And they kept inquiring by signs of his father what he would have him called. 63. And asking for a writing-tablet he wrote the words, "John is his name." And they all marvelled. 64. And immediately his mouth was opened and his tongue loosed, and he began to speak, blessing God. 65. And fear came on all their neighbours; and all

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53: Ps. 33, 11.—54: Ps. 97, 3; Isa. 41, 8f.—55: Gen. 17, 9; Ps. 131, 11.

these things were spoken abroad in all the hill country of Judea. 66. And all who heard them laid them up in their heart, saying, "What then will this child be?" For the hand of the Lord was with him. 67. And Zachary his father was filled with the Holy Spirit, and prophesied, saying, 68. "Blessed be the Lord, the God of Israel, because he has visited and wrought redemption for his people, 69. and has raised up a horn of salvation for us, in the house of David his servant, 70. as he promised through the mouth of his holy ones, the prophets from of old; 71. salvation from our enemies, and from the hand of all who hate us, 72. to show mercy to our forefathers and to be mindful of his holy covenant, 73. of the oath that he swore to Abraham our father, that he would grant us, 74. that, delivered from the hand of our enemies, we should serve him without fear, 75. in holiness and justice before him all our days. 76. And thou, child, shalt be called the prophet of the Most High, for thou shalt go before the face of the Lord to prepare his ways, 77. to give to his people knowledge of salvation through forgiveness of their sins, 78. because of the loving

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68: Ps. 73, 12.—69: Ps. 131, 17.—70: Jer. 23, 6; 30, 10.—71: Ps. 105, 10.

73: Gen. 22, 16; Jer. 31, 33.—76: Mal. 3, 1.—77: Mal. 4, 5. 78: Zach. 3, 8; Mal. 4, 2.—79: Isa. 9, 2.

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76. *Thou shalt go before the face of the Lord*, that is, before Jesus Christ, the Messias, makes Himself known to the public you will preach to the Jews and will prepare their souls to receive Him.

kindness of our God, wherewith the Orient from on high has visited us, 79. to shine on those who sit in darkness and in the shadow of death, to guide our feet into the way of peace."

80. And the child grew and became strong in spirit; and was in the deserts until the day of his manifestation to Israel.

CHAPTER 2

THE BIRTH OF JESUS

1. Now it came to pass in those days, that a decree went forth from Caesar Augustus that a census of the whole world should be taken. 2. This first census took place while Cyrinus was governor of Syria. 3. And all were going, each to his own town, to register.

4. And Joseph also went from Galilee out of the town of Nazareth into Judea to the town of David, which is called Bethlehem—because he was of the house and family of David—5. to register, together with Mary his espoused wife,

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4: Mich. 5, 2; Matt. 2, 6.

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78. *The Orient from on high has visited us:* the Orient is the Messias. The sun seems to rise from subterranean regions, but the Sun of Justice Jesus Christ, will come from the heavens, from the bosom of the Father.

1-2. *Caesar Augustus,* first emperor of Rome, reigned from 31 B.C. to 14 A.D. His long reign enjoyed peace. He had many censuses taken, among which, two in Judea: one in the years 8 to 6 B.C. and the other in the year 5 A.D. *Cyrinus* who was with child. 6. And it came to pass while they were there, that the days for her to be delivered were fulfilled. 7. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

THE SHEPHERDS AT THE CRIB

8. And there were shepherds in the same district living in the fields and keeping watch over their flock by night. 9. And behold, an angel of the Lord stood by them and the glory of God shone round about them, and they feared exceedingly.

10. And the Angel said to them, "Do not be afraid, for behold, I bring you good news of great joy which shall be to all the people; 11. for today

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governed Syria (and therefore Palestine) from the years 4 to 1 B.C. and brought to an end the census of the years 8 to 6 B.C., which bore his name.

6. *While they were there:* Jesus was born in Bethlehem. Micheas had so prophesied (5: 2) so that it would be seen that He was really a descendant of the house of David. Jesus Christ willed to be born poor, in order to teach us to be humble and not to place happiness in the riches, honours and pleasures of the world. "But if such is the case," says St. Bernard, "since the world teaches things entirely different and opposed to those which Jesus teaches and recommends, it necessarily follows that either Jesus Christ deceives Himself or the world is on the wrong road; but it is impossible that divine Wisdom deceive Itself, hence the world and its followers are on the wrong road."

7. *Her firstborn Son,* Who was also her only Son. The first child was always called firstborn even if there were no other children in the family. Jesus Christ was born of Mary ever

in the town of David a Saviour has been born to you, who is Christ the Lord. 12. And this shall be a sign to you: you will find an infant wrapped in swaddling clothes and lying in a manger." 13. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, 14. "Glory to God in the highest, and on earth peace among men of good will."

15. And it came to pass, when the angels had departed from them into heaven, that the shepherds were saying to one another, "Let us go over to Bethlehem and see this thing that has come to pass, which the Lord has made known to us."

16. So they went with haste, and they found Mary and Joseph and the babe lying in the manger. 17. And when they had seen, they understood what had been told them concerning this child. 18. And all who heard marvelled at the things told them by the shepherds. 19. But Mary kept in mind all these things, pondering them in her heart. 20. And the shepherds returned, glorifying and praising God for all that they had heard and seen, even as it was spoken to them.

Virgin who is therefore called and is the true Mother of God. Who can describe the joy, the happiness, the ecstasy Mary experienced when, for the first time, she took the Divine Infant into her arms? . . . What sweet tears she must have shed over Him! . . . What loving kisses and tender embraces she must have given Him! . . . How great was the celestial Child's love for His Mother and how profound Mary's love for Jesus! . . . When refuting the heresy of a certain Elvidius, who maintained that the most Blessed Virgin Mary did not

CIRCUMCISION AND PRESENTATION

21. And when eight days were fulfilled for his circumcision, his name was called Jesus, the name given him by the angel before he was conceived in the womb.

22. And when the days of her purification were fulfilled according to the Law of Moses, they took him up to Jerusalem to present him to the Lord —as it is written in the Law of the Lord, 23. "Every male that opens the womb shall be called holy to the Lord"—24. and to offer a sacrifice according to what is said in the Law of the Lord, "a pair of turtle-doves or two young pigeons."

25. And behold, there was in Jerusalem a man named Simeon, and this man was just and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. 26. And it had been revealed to him by the Holy Spirit that he should not see death before he had seen the Christ of the Lord.

21: 1, 31; Gen. 17, 12; Lev. 12, 3; Matt. 1, 21.—22: Lev. 12, 2-6.—23: Ex. 13, 2.—24: Lev. 12, 8.

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always remain a Virgin, St. Jerome answered: "You state that Mary did not continue to be Virgin; I, instead, affirm more than that, that is, that even Joseph was a virgin in virtue of Mary, so that from that virginal marriage the Son would be born a virgin."

21. *His circumcision . . . :* Circumcision was a figure of Baptism. The circumcised was incorporated into the Chosen People just as the baptized becomes a member of the Church.

24. *A pair of turtle-doves or two . . . :* This was the offering of the poor (Lev. 12, 8).

27. And he came by inspiration of the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the Law, 28. he also received him into his arms and blessed God, saying, 29. "Now thou dost dismiss thy servant, O Lord, according to thy word, in peace; 30. because my eyes have seen thy salvation, 31. which thou hast prepared before the face of all peoples: 32. a light of revelation to the Gentiles, and a glory for thy people Israel."

33. And his father and mother were marvelling at the things spoken concerning him. 34. And Simeon blessed them, and said to Mary his mother, "Behold, this child is destined for the fall and for the rise of many in Israel, and for a sign that shall be contradicted. 35. And thy own soul a sword shall pierce, that the thoughts of many hearts may be revealed."

36. There was also Anna, a prophetess, daughter of Phanuel, of the tribe of Aser. She was of a great age, having lived with her husband seven years from her maidenhood, 37. and by herself as a widow to eighty-four years. She never left the temple, with fastings and prayers worshipping night and day. 38. And coming up at that very hour, she began to give praise to the Lord, and spoke of him to all who were awaiting the redemption of Jerusalem.

39. And when they had fulfilled all things

34: Isa. 8, 14; Rom. 9, 33; 1 Pet. 2, 7.

prescribed in the Law of the Lord, they returned to Galilee, into their own town of Nazareth. 40. And the child grew and became strong. He was full of wisdom and the grace of God was upon him.

THE CHILD JESUS IN THE TEMPLE

41. And his parents were wont to go every year to Jerusalem at the Feast of the Passover. 42. And when he was twelve years old, they went up to Jerusalem according to the custom of the feast. 43. And after they had fulfilled the days, when they were returning, the boy Jesus remained in Jerusalem, and his parents did not know it, 44. But thinking that he was in the caravan, they had come a day's journey before it occurred to them to look for him among their relatives and acquaintances. 45. And not finding him, they returned to Jerusalem in search of him.

46. And it came to pass after three days, that they found him in the temple, sitting in the midst of the teachers, listening to them and asking them questions. 47. And all who were listening to him were amazed at his understanding and his answers. 48. And when they saw him, they were astonished. And his mother said to him, "Son, why hast thou done so to us? Behold, in sorrow thy father and I have been seeking thee."

49. And he said to them, "How is it that you sought me? Did you not know that I must be

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41. Ex. 23, 15; Deut. 16, 1-3.

about my Father's business?" 50. And they did not understand the word that he spoke to them.

51. And he went down with them and came to Nazareth, and was subject to them; and his mother kept all these things carefully in her heart. 52. And Jesus advanced in wisdom and age and grace before God and men.

1: THE PUBLIC MINISTRY OF JESUS

I

CHAPTER 3

JOHN THE BAPTIST

1. Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was procurator of Judea, and Herod tetrarch of Galilee, and Philip his brother tetrarch of the district of

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51. *And was subject to them:* This tranquil and filial submission lasted until He was 30 years old! "From His early youth, Jesus docilely adapted Himself to the various manual duties, because Mary and Joseph were poor, even though they were just and pious. Hence they had to work for the necessities of life. Jesus was subject to them and helped them, living in the most loving and filial obedience. From this let children learn how their submission to their parents should be" (St. Basil). We obey God in the person of our parents and our superiors. Thus Jesus teaches: "He who hears you, hears Me, and he who despises you, despises Me, and My Father who sent Me" (Luke 16, 16).

1. *The fifteenth year* of the Roman Emperor, Tiberius, corresponds to 25 or 26 A.D.

Iturea and Trachonitis, and Lysanias tetrarch of Abilene, 2. during the high priesthood of Annas and Caiphas, the word of God came to John, the son of Zachary, in the desert. 3. And he went into all the region about the Jordan, preaching a baptism of repentance for the forgiveness of sins, 4. as it is written in the book of the words of Isaias the prophet, "The voice of one crying in the desert, 'Make ready the way of the Lord, make straight his paths. 5. Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked ways shall be made straight, and the rough ways smooth; 6. and all mankind shall see the salvation of God.'"

7. He said therefore to the crowds that went out to be baptized by him, "Brood of vipers! who has shown you how to flee from the wrath to come? 8. Bring forth therefore fruits befitting repentance, and do not begin to say, 'We have

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3-10: Matt. 3, 1-10; Mark 1, 2-6.
4: Isa. 40, 3-5; John 1, 23.

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3. *Baptism of repentance:* This expression means: 1. St. John's Baptism induced sinners to penance, thus disposing the recipient to obtain pardon for his sins; 2. penance, understood as sorrow for sin, is like Baptism. Hence "penance was necessary at all times in order to obtain grace and justification for all men who might have stained themselves with some mortal sin, and also for those who should have asked to be purified with the Sacrament of Baptism" (Council of Trent, Sess. 14). The adult who is in mortal sin can make up for Confession and Baptism with a perfect act of contrition, whereas, neither Baptism nor Confession without at least imperfect sorrow for sin would be able to save him.

Abraham for our father'; for I say to you that God is able out of these stones to raise up children to Abraham. 9. For even now the axe is laid at the root of the trees; every tree, therefore, that is not bringing forth fruit is to be cut down and thrown into the fire."

10. And the crowds asked him, saying, "What then are we to do?" 11. And he answered and said to them, "Let him who has two tunics share with him who has none; and let him who has food do likewise."

12. And publicans also came to be baptized, and they said to him, "Master, what are we to do?" 13. But he said to them, "Exact no more than what has been appointed you."

14. And soldiers also asked him, saying, "And we—what are we to do?" And he said to them, "Plunder no one, accuse no one falsely, and be content with your pay."

15. Now as the people were in expectation, and all were wondering in their hearts about John, whether perhaps he might be the Christ, 16. John addressed them saying to all, "I indeed baptize you with water. But one mightier than I is coming, the strap of whose sandals I am not worthy to loose. He will baptize you with the Holy Spirit and with fire. 17. His winnowing fan is in his hand, and he will clean out his threshing floor,

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11: Jas. 2, 15; 1 John 3, 17.—15-18: Matt. 3, 11f; Mark 1, 7f.—15: John 1, 19-27.—16: Acts 1, 5; 11, 16.

17: Matt. 3, 12.—19: Matt. 14, 3; Mark 6, 17f.

and will gather the wheat into his barn; but the chaff he will burn up with unquenchable fire." 18. So with many different exhortations he kept on preaching the gospel to the people.

19. But Herod the tetrarch, being reproved by him concerning Herodias, his brother's wife, and concerning all the evil things that Herod had done, 20. crowned all this by shutting up John in prison.

THE BAPTISM OF JESUS

21. Now it came to pass when all the people had been baptized, Jesus also having been baptized and being in prayer, that heaven was opened, 22. and the Holy Spirit descended upon him in bodily form as a dove, and a voice came from heaven, "Thou art my beloved Son, in thee I am well pleased."

GENEALOGY OF JESUS

23. And Jesus himself, when he began his work, was about thirty years of age, being—as was

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21f: Matt. 3, 13-17; Mark 1, 9-11; John 1, 32-34.—22: 9, 35; 2 Pet. 1, 17.—23-38: Matt. 1, 1-17.

21-22. *Heaven was opened . . . :* That there are three Divine Persons really distinct in God was clearly shown in Jesus' Baptism. They are called: Father, Son, and the Holy Spirit. Let us adore this most august mystery with profound humility and lively faith, and live well on earth in order to be able to contemplate it in Heaven.

23-38. Although the two genealogies (Matthew-Luke) do not agree in a few names, they are both true. The learned explain the differences variously. Jesus is a legal descendant of

supposed—the son of Joseph, the son of Heli, the
son of Matthat, 24. the son of Levi, the son of
Melchi, the son of Janne, the son of Joseph, 25.
the son of Matthathias, the son of Amos, the son
of Naum, the son of Esli, the son of Nagge, 26.
the son of Maath, the son of Matthathias, the son
of Simei, the son of Josech, the son of Joda, 27.
the son of Joanna, the son of Resa, the son of
Zorobabel, the son of Salathiel, the son of Neri,
28. The son of Melchi, the son of Addi, the son of
Cosam, the son of Elmadam, the son of Her, 29.
the son of Jesus, the son Eliezer, the son of
Jorim, the son of Matthat, the son of Levi, 30.
the son of Simeon, the son Judas, the son of
Joseph, the son of Jona, the son of Eliachim, 31.
the son of Melea, the son of Menna, the son of
Matthata, the son of Nathan, the son of David,
32. the son of Jesse, the son of Obed, the son of
Booz, the son of Salmon, the son of Naasson, 33.
the son of Aminadab, the son of Aram, the son of
Esron, the son of Phares, the son of Judas, 34. the
son of Jacob, the son of Isaac, the son of Abraham,
the son of Thare, the son of Nachor, 35. the
son of Seruch, the son of Ragau, the son of Phalec,
the son of Eber, the son of Sale, 36. the son
of Cainan, the son of Arphaxad, the son of Sem,
the son of Noe, the son of Lemech, 37. the son of

27: 1 Par. 3, 17.—31: 2 Kgs. 5, 14.—32: 1 Par. 2, 1-15.
33: Gen. 29, 35.—34-38: Gen. 5, 3-31; 11, 10-26.

David through St. Joseph and a royal descendent of him through the Most Blessed Virgin Mary (Szczepanski, S.J.).

Mathusale, the son of Enoch, the son of Jared, the son of Malaleel, the son of Cainan, 38. the son of Enos, the son of Seth, the Son of Adam, who was of God.

CHAPTER 4

THE TEMPTATION

1. Now Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit about the desert, 2. for forty days, being tempted the while by the devil. And he ate nothing those days; and when they were completed he was hungry.

3. And the devil said to him, "If thou art the Son of God, command that this stone become a loaf of bread." 4. And Jesus answered him, "It is written, 'Not by bread alone shall man live, but by every word of God.'"

5. And the devil led him up, and showed him all the kingdoms of the world in a moment of time. 6. And he said to him, "To thee will I give all this power and their glory; for to me they have been delivered, and to whomever I will give them. 7. Therefore if thou wilt worship before me, the whole shall be thine". 8. And Jesus answered and

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1-13: Matt. 4, 1-11; Mark 1, 12f.—4: Deut. 3.—8: Deut. 6, 13; 10, 20.

2-13. *By the devil:* It is Lucifer, leader of all the devils, who, having ruined the first Adam, attempts to ruin the second also, that is, Christ. But, for our teaching and for our comfort, Jesus solemnly defeats him. "Watch and pray lest you fall into temptation." Thus did the Divine Master teach said to him, "It is written, 'The Lord thy God shalt thou worship, and him only shalt thou serve.'"

9. Then he led him to Jerusalem and set him on the pinnacle of the temple and said to him, "If thou art the Son of God, throw thyself down from here; 10. for it is written, 'He will give his angels charge concerning thee, to preserve thee'; and, 'Upon their hands they shall bear thee up, lest thou dash thy foot against a stone.'"

12. And Jesus answered and said to him, "It is said, 'Thou shalt not tempt the Lord thy God.'" 13. And when the devil had tried every temptation, he departed from him for a while.

II

JESUS AT NAZARETH

14. And Jesus returned in the power of the Spirit into Galilee; and the fame of him went out through the whole country. 15. And he taught in their synagogues, and was honoured by all.

16. And he came to Nazareth, where he had been brought up; and according to his custom, he entered the synagogue on the Sabbath and stood up to read. 17. And the volume of Isaias the prophet was handed to him. And after he opened the volume, he found the place where it was written, 18. "The Spirit of the Lord is upon

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10: Ps. 90, 11.—12: Deut. 6, 16.—14: Matt. 4, 12; Mark 1, 14; John 4, 45.—16-30: Matt. 13, 54-58; Mark 6, 1-6.—18: Isa. 61, 1f.

18-20. This passage from Isaias refers pointedly to the me because he has anointed me; to bring good news to the poor he has sent me, to proclaim to the captives release, and sight to the blind; to set at liberty the oppressed, to proclaim the acceptable year of the Lord, and the day of recompense."

20. And closing the volume, he gave it back to the attendant and sat down. And the eyes of all in the synagogue were gazing on him. 21. But he began to say to them, "Today this Scripture has been fulfilled in your hearing." 22. And all bore him witness, and marvelled at the words of grace that came from his mouth. And they said, "Is not this Joseph's son?"

23. And he said to them, "You will surely quote me this proverb, 'Physician, cure thyself! Whatever things we have heard of as done in Capharnaum, do here also in thy own country!'" 24. But he said, "Amen I say to you, no prophet is acceptable in his own country. 25. In truth I say to you, there were many widows in Israel in the days of Elias, when heaven was shut up for three years and six months, and a great famine came over all the land; 26. and to none of them was Elias sent, but rather to a widowed woman in Sarepta of Sidon. 27. And there were many lepers in Israel in the time of Eliseus the prophet; and not one of them was cleansed, but only Naaman the Syrian."

26: 3 Kgs. 17, 9.—27: 4 Kgs. 5, 14.

Messias, that is, to Jesus Christ. Anointed, means consecrated and sent to announce the good tidings, that is, the Gospel.

28. And all in the synagogue, as they heard these things, were filled with wrath. 29. And they rose up and put him forth out of the town, and led him to the brow of the hill, on which their town was built, that they might throw him down headlong. 30. But he, passing through their midst, went his way.

31. And he went down to Capharnaum, a town of Galilee. And there he was teaching them on the Sabbath. 32. And they were astonished at his teaching, for his word was with authority.

THE CURE OF A DEMONIAC

33. Now in the synagogue there was a man possessed by an unclean devil, and he cried out with a loud voice, 34. saying, "Let us alone! What have we to do with thee, Jesus of Nazareth? Hast thou come to destroy us? I know thee, who thou art, the Holy One of God." 35. And Jesus rebuked him, saying, "Hold thy peace, and go out of him." And when the devil had thrown him down into the midst, he went out of him, without harming him at all. 36. And amazement came upon all, and they discussed it with one another, saying, "What is this word? For with authority and power he commands the unclean spirits, and they come out." 37. And rumour concerning him went forth into every place of the region roundabout.

PETER'S MOTHER-IN-LAW

38. But he rose from the synagogue and entered

31-37: Matt. 4, 13; 7. 28f; Mark 1, 21-28.

38-41: Matt. 8, 14-16; Mark 1, 29-34.

Simon's house. Now Simon's mother-in-law was suffering from a great fever, and they besought him for her. 39. And standing over her he rebuked the fever, and it left her; and she rose at once and began to wait on them.

OTHER MIRACLES

40. Now when the sun was setting, all who had persons sick with various diseases brought them to him. And he laid his hands upon each of them and cured them. 41. And devils also came forth from many, crying out and saying, "Thou art the Son of God." And he rebuked them, and did not permit them to speak, because they knew that he was the Christ.

42. Now when it was day, he went out and departed into a desert place. And the crowds were seeking after him, and they came to him, and tried to detain him, that he might not depart from them. 43. But he said to them, "To the other towns also I must proclaim the kingdom of God, for this is why I have been sent." 44. And he was preaching in the synagogues of Galilee.

CHAPTER 5

THE FIRST DISCIPLEES CALLED

1. Now it came to pass, while the crowds were pressing upon him to hear the word of God, that

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42f: Mark 1, 35-38.—1-11: Matt. 4, 18-22; Mark 1, 16-20.

44. *Galilee*: Some say Galilee, some say Judea; really, it

he was standing by Lake Genesareth. 2. And he saw two boats moored by the Lake, but the fishermen had left them and were washing their nets. 3. And getting into one of the boats, the one that was Simon's, he asked him to put out a little from the land. And sitting down, he began to teach the crowds from the boat. 4. But when he had ceased speaking, he said to Simon, "Put out into the deep, and lower your nets for a catch."

5. And Simon answered and said to him, "Master, the whole night through we have toiled and have taken nothing; but at thy word I will lower the net." And when they had done so, they enclosed a great number of fishes, but their net was breaking. 7. And they beckoned to their comrades in the other boat to come and help them. And they came and filled both the boats, so that they began to sink.

8. But when Simon Peter saw this, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." 9. For he and all who were with him were amazed at the catch of fish they had made; 10. and so were also James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid; henceforth thou shalt catch men." 11. And when they had brought their boats to land, they left all and followed him.

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is the same, because the whole of Israel is referred to in this passage, beginning from Galilee (Hubby and Lagrange).

A LEPER

12. And it came to pass, while he was in one of the towns, that, behold, there was a man full of leprosy. And when he saw Jesus he fell on his face and besought him, saying, "Lord, if thou wilt, thou canst make me clean." 13. And stretching forth his hand he touched him, saying, "I will; be thou made clean." And immediately the leprosy left him. 14. And he charged him to tell no man, but, "Go, show thyself to the priest, and offer the gift for thy purification, as Moses commanded, for a witness to them."

15. But so much the more the tidings spread concerning him, and great crowds gathered together to hear him and to be cured of their sicknesses. 16. But he himself was in retirement in the desert and in prayer.

17. And it came to pass on one of the days, that he sat teaching. And there were Pharisees and teachers of the Law sitting by, who had come out

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12-14: Matt. 8, 2-4; Mark 1, 40-44.
14: Lev. 14, 2-32.—17-26: Matt. 9, 1-8; Mark 2, 1-12.

12-13. *If Thou wilt, Thou canst make me clean;* He was asking to be cured. May we also ask for temporal goods through prayer? Yes, however, these must always be in conformity with the will of God; that is, provided they are not an impediment to our gaining eternal life. In fact, Jesus Himself makes us ask for our daily bread in the "Our Father" (Matt. 6: 11), but first He makes us ask that God's Name be sanctified, that His kingdom come and that His Will be done on earth as it is in Heaven (Matt. 6: 9. 10).

of every village of Galilee and Judea and out of Jerusalem. And the power of the Lord was present to heal them.

A PARALYTIC AT CAPHARNAUM

18. And behold, some men were carrying upon a pallet a man who was paralyzed, and they were trying to bring him in and to lay him before him. 19. And as they found no way of bringing him in, because of the crowd, they went up onto the roof and lowered him through the tiles, with his pallet, into the midst before Jesus. 20. And seeing their faith, he said, "Man, thy sins are forgiven thee."

21. And the Scribes and Pharisees began to argue, saying, "Who is this man who speaks blasphemies? Who can forgive sins, but God only?" 22. But Jesus, knowing their thoughts, answered and said to them, "Why are you arguing in your hearts? 23. Which is easier, to say, 'Thy sins are forgiven thee,' or to say, 'Arise and walk'? 24. But that you may know that the Son of Man has power on earth to forgive sins"—he said to the paralytic—"I say to thee, arise, take up thy pallet and go to thy house."

25. And immediately he arose before them, took up what he had been lying on, and went away to his house, glorifying God. 26. And astonishment seized upon them all, and they glorified God and were filled with fear, saying, "We have seen wonderful things today."

THE CALL OF LEVI

27. And after this he went forth; and he saw a publican, named Levi, sitting in the tax-collector's place, and he said to him, "Follow me." 28. And leaving all things, he arose and followed him. 29. And Levi gave a great feast for him at his house; and there was a great gathering of publicans and of others, who were at the table with them. 30. And the Pharisees and their Scribes were grumbling, saying to his disciples, "Why do you eat and drink with publicans and sinners?" 31. And Jesus answered and said to them, "It is not the healthy who need a physician, but they who are sick. 32. I have not come to call the just, but sinners, to repentance."

THE QUESTION OF FASTING

33. Now they said to him, "Why do the disciples of John fast often and make supplications, and likewise those of the Pharisees, whereas thy disciples eat and drink?" 34. He said to them, "Can you make the wedding guests fast as long as the bridegroom is with them? 35. But the days will come—and when the bridegroom shall be taken away from them, then they will fast in those days."

36. And he spoke a parable also to them, "No one puts a patch from a new garment on an old garment; else not only does he tear the new one, but the patch from the new garment does not

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27-38: Matt. 9, 9-17; Mark 2, 14-22

match the old. 37. And no one pours new wine into old wine-skins; else the new wine will burst the skins, and will be spilt itself; and the skin ruined. 38. But new wine must be put into fresh skins, and both are saved. 39. And no man after drinking old wine immediately desires new; for he says, 'The old is better.'"

CHAPTER 6

THE DISCIPLES PLUCK GRAIN ON THE SABBATH

1. Now it came to pass on the second first Sabbath, that he was going through standing grain, and his disciples were plucking and eating the ears of grain, rubbing them with their hands. 2. But some of the Pharisees said to them, "Why are you doing what is not lawful on the Sabbath?" 3. And Jesus answered and said to them, "Have you not, then, read what David did when he and those with him were hungry? 4. how he entered the house of God, and took, ate, and gave to those who were with him, the loaves of proposition, which no one may lawfully eat except the priests?" 5. And he said to them, "The Son of Man is Lord even of the Sabbath."

A MAN WITH WITHERED HAND

6. And it came to pass on another Sabbath, that

1-5: Matt. 12, 1-8; Mark 2, 23-28.—4: 1 Kgs. 21, 6.—6-11: Matt. 12, 9-14; Mark 3, 1-6.

he entered the Synagogue and taught. And a man was there and his right hand was withered. 7. And the Scribes and the Pharisees were watching whether he cured on the Sabbath, that they might find how to accuse him. 8. But he knew their thoughts, and he said to the man with the withered hand, "Arise and stand forth in the midst." And he arose and stood forth. 9. But Jesus said to them, "I ask you, is it lawful on the Sabbath to do good, or to do evil? to save a life, or to destroy it?" 10. And having looked around upon them all, he said to the man, "Stretch forth thy hand." And he stretched it forth, and his hand was restored. 11. But they were filled with fury, and began to discuss among themselves what they should do to Jesus.

THE CHOICE OF THE TWELVE

12. Now it came to pass in those days, that he went out to the mountain to pray, and continued all night in prayer to God. 13. And when day broke, he summoned his disciples; and from these he chose twelve (whom he also named apostles): 14. Simon, whom he named Peter, and his brother Andrew; James and John; Philip and Bartholomew; 15. Matthew and Thomas; James the son

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12-16: 10, 1-4; Mark 3, 13-19.

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12. *He continued all night in prayer to God:* Observe how much Jesus used to pray especially in the most important circumstances! Pray, in imitation of your Saviour. Prayer is a pious elevation of the mind to God, to know Him, to

of Alpheus, and Simon called the Zealot; 16. Jude the brother of James, and Judas Iscariot, who turned traitor.

III

THE SERMON ON THE MOUNT:

THE SCENE

17. And coming down with them, he took his stand on a level stretch, with a crowd of his disciples, and a great multitude of people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon, 18. who came to listen to him and to be healed of their diseases. And those who were troubled with unclean spirits were cured. 19. And all the crowd were trying to touch him, for power went forth from him and healed all.

THE BEATITUDES AND WOES

20. And he lifted up his eyes to his disciples, and said, "Blessed are you poor, for yours is the

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20-23: Matt. 5, 2-12.

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adore Him, to thank Him and to ask Him for the things we need. There are two kinds of prayer: mental and vocal. Mental prayer is that prayer in which we speak to God with our mind and heart; it is vocal prayer when we speak to God with our lips, but accompany them with our heart and mind.

20-22. "St. Luke's four beatitudes enclose the eight given by St. Matthew. St. Luke has reduced all to the four cardinal virtues" (St. Ambrose). St. Ambrose explains that in the first beatitude the virtue of temperance is taught, in the second justice, in the third prudence and in the fourth fortitude.

kingdom of God. 21. Blessed are you who hunger now, for you shall be satisfied. Blessed are you who weep now, for you shall laugh. 22. Blessed shall you be when men hate you, and when they shut you out, and reproach you, and reject your name as evil, because of the Son of Man. 23. Rejoice on that day and exult, for behold your reward is great in heaven. For in the selfsame manner their fathers used to treat the prophets. 24. But woe to you rich! for you are now having your comfort. 25. Woe to you who are filled! for you shall hunger. Woe to you who laugh now! for you shall mourn and weep. 26. Woe to you when all men speak well of you! In the selfsame manner their fathers used to treat the prophets.

THE RULES OF CHARITY

27. "But I say to you who are listening: Love your enemies, do good to those who hate you. 28. Bless those who curse you, pray for those who calumniate you. 29. And to him who strikes thee on the one cheek, offer the other also; and from

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24: Amos 6, 1; Ecclus. 31, 8.—25: Isa. 65, 13f.
27: Matt. 5, 44.—29f: Matt. 5, 39-42.—29: 1 Cor. 6, 7.

24: *Woe to you rich . . . :* The rich referred to here are those who are misers and desirous of wealth; who strive to acquire riches either through lawful or unlawful means as though all their happiness and last end consisted in that. The tenth Commandment forbids us: Thou shalt not covet thy neighbour's goods. It forbids us an unbridled greediness without consideration for the rights and goods of our neighbour. It commands us to be just and moderate in our desire to improve our condition and to patiently suffer poverty and him who takes away thy cloak, do not withhold thy tunic either. 30. Give to everyone who asks of thee, and from him who takes away thy goods, ask no return. 31. And even as you wish men to do to you, so also do you to them. 32. And if you love those who love you, what merit have you? For even sinners love those who love them. 33. And if you do good to those who do good to you, what merit have you? For even sinners do that. 34. And if you lend to those from whom you hope to receive in return, what merit have you? For even sinners lend to sinners that they may get back as much in return. 35. But love your enemies; and do good, and lend, not hoping for any return, and your reward shall be great, and you shall be children of the Most High, for he is kind towards the ungrateful and evil. 36. Be merciful, therefore, even as your Father is merciful.

31: Tob. 4, 16; Matt. 7, 12.—32: Matt. 5, 46.
34: Deut. 15, 8; Matt. 5, 42.

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other miseries permitted by God for our merit because "we must arrive in the kingdom of God by way of great tribulations".

31. *As you wish men to do to you . . . :* "It is not necessary to have many discourses nor laws," says St. John Chrysostom, "let your will be your law. Do you want the others to do good to you? Do good to others. Do you want to obtain mercy? Be merciful to your neighbour. Do you like to be loved? Love. Do you like to be praised? Praise. Be your own judge and lawgiver. Do not do to the others what you do not like to have done to you. Do you dislike insults? Do not permit yourself to insult your neighbour. Do you not suffer to be deceived? Do not deceive others."

37. "Do not judge, and you shall not be judged; do not condemn, and you shall not be condemned. Forgive, and you shall be forgiven; 38. give, and it shall be given to you; good measure, pressed down, shaken together, running over, shall they pour into your lap. For with what measure you measure, it shall be measured to you."

SELF-EXAMINATION

39. And he spoke a parable also to them, "Can a blind man guide a blind man? Will not both fall into a pit? 40. No disciple is above his teacher, but when perfected, everyone will be like his teacher. 44. But why dost thou see the speck in thy brother's eye, and yet dost not consider the beam in thy own eye? 42. And how canst thou say to thy brother 'Brother, let me cast out the speck from thy eye,' while thou thyself dost not see the beam in thy own eye? Thou hypocrite, first cast out the beam from thy own eye, and then thou wilt see clearly to cast out the speck from thy brother's eye.

37f: Matt. 7, 1f.

38: Mark 4, 24.—40: Matt. 10, 24; John 13, 16.—41f: Matt. 7, 3-5.

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40. If the teachers are blind and their disciples are similar to them, imagine the conclusion! . . . One must be in the light in order to lead others: in fact, in order to lead nations or the masses, it is necessary to walk in the light of faith, and not become blind, by denying obedience to the teaching of him who has been selected to teach the Faith, and lead others who are blind, to end up by falling into the precipice

43. "For there is no good tree that bears bad fruit, nor is there a bad tree that bears good fruit. 44. For every tree is known by its fruit. For from thorns men do not gather figs, neither from a bramble do they harvest grapes. 45. The good man from the good treasure of his heart brings forth that which is good; and the evil man from the evil treasure brings forth that which is evil. For out of the abundance of the heart the mouth speaks.

CONCLUSION OF THE SERMON

46. "But why do you call me, 'Lord, Lord,' and not practise the things that I say? 47. Everyone who comes to me and hears my words and acts upon them, I will show you what he is like: 48. he is like a man building a house, who dug deep and laid a foundation upon rock. And when a flood came, the stream broke against that house and could not shake it; because it was founded on rock. 49. But he who has heard my words and has not acted upon them is like a man who built his house upon the ground without a foundation; against which the stream broke and straightway it fell in, and great was the wreck of that house."

CHAPTER 7

THE CENTURION'S SERVANT

1. When he had finished all his discourse in

43-45: Matt. 7, 16-18.—46: Matt. 7, 21; Rom. 2, 13; Jas. 1, 22.
47-49: Matt. 7, 24-27.—1-10: Matt. 8, 5-13.

the hearing of the people, he entered Capharnaum. 2. Now a servant of a certain centurion, to whom he was dear, was sick to the point of death. 3. And the centurion, hearing of Jesus, sent to him elders of the Jews, beseeching him to come and save his servant. 4. And when they came to Jesus, they entreated him earnestly, saying to him, "He is worthy that thou shouldst do this for him, 5. for he loves our nation and himself has built us our synagogue."

6. So Jesus went with them. And when he was now not far from the house, the centurion sent friends to say to him, "Lord, do not trouble thyself, for I am not worthy that thou shouldst come under my roof; 7. this is why I did not think myself worthy to come to thee. But say the word, and my servant will be healed. 8. For I too am a man subject to authority, and have soldiers subject to me; and I say to one, 'Go,' and he goes; and to another. 'Come,' and he comes; and to my servant, 'Do this,' and he does it."

9. Now when Jesus heard this, he marvelled, and turning to the crowd that followed him, said, "Amen I say to you, not even in Israel have I found such great faith." 10. And when the messengers returned to the house, they found the servant in good health who had been ill.

THE WIDOW'S SON

11. And it came to pass soon afterwards, that

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11. *Naim*, is in Galilee.

he went to a town called Naim; and his disciples and a large crowd went with him. 12. And as he drew near the gate of the town, behold, a dead man was being carried out, the only son of his mother, and she was a widow; and a large gathering from the town was with her. 13. And the Lord, seeing her, had compassion on her, and said, to her, "Do not weep." 14. And he went up and touched the stretcher; and the bearers stood still. And he said, "Young man, I say to thee, arise." 15. And he who was dead, sat up, and began to speak. And he gave him to his mother.

16. But fear seized upon all, and they began to glorify God, saying, "A great prophet has risen among us," and "God has visited his people." 17. And this report concerning him went forth throughout the whole of Judea, and all the country roundabout.

THE BAPTIST'S DEPUTATION

18. And John's disciples brought him word of all these things. 19. And John summoned two of his disciples and sent them to the Lord, saying, "Art thou he who is to come, or shall we look for another?"

20. And when the men had come to him, they said, "John the Baptist has sent us to thee, saying, 'Art thou he who is to come, or shall we look for another?'" 21. In that very hour he cured many of diseases, afflictions and evil spirits, and to

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16: 24, 19; John 4, 19.—18-35: Matt. 11, 2-19.

many who were blind he granted sight. 22. And he answered and said to them, "Go and report to John what you have heard and seen: the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise, the poor have the gospel preached to them. 23. And blessed is he who is not scandalized in me."

CHRIST'S WITNESS CONCERNING JOHN

24. Then, as the messengers of John left, he began to say to the crowds concerning John, "What did you go out to the desert to see? A reed shaken by the wind? 25. But what did you go out to see? A man clothed in soft garments? Behold, those who wear fine clothes and live in luxury are in the houses of kings. 26. But what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. 27. This is he of whom it is written, 'Behold, I send my messenger before thy face, who shall make ready thy way before thee.' 28. I say to you, among those born of women there is not a greater prophet than John the Baptist; yet the least in the kingdom of God is greater than he."

29. And when they had heard him, all the people and the publicans justified God, having been baptized with the baptism of John. 30. But the Pharisees and the lawyers, not having been baptized by him, brought to naught God's purpose concerning themselves.

22: Isa. 35, 5.—27: Mal. 3, 1; Isa. 40, 3.

THE STUBBORN CHILDREN

31. "To what then shall I liken the men of this generation? And what are they like? 32. They are like children sitting in the market-place, calling to one another and saying, 'We have piped to you, and you have not danced; we have sung dirges, and you have not wept.' 33. For John the Baptist came neither eating bread nor drinking wine, and you say, 'He has a devil.' 34. The Son of Man came eating and drinking, and you say, 'Behold a man who is a glutton, and a wine-drinker, a friend of publicans and sinners!' 35. And wisdom is justified by all her children."

THE PENITENT WOMAN

36. Now one of the Pharisees asked him to dine with him; so he went into the house of the Pharisee and reclined at table. 37. And behold,

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33: Matt. 3, 4; Mark 1, 6.
37-39: Matt. 26, 6-13; Mark 14, 3-9; John 12, 1-8.

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35. *And wisdom is justified by all her children:* That is, those with a good will recognized the designs of the mercy of God, Who, through the works of the Baptist and of Jesus, called them to His kingdom and they answered, thus acknowledging God.

36. *And reclined at table:* In those days, people did not sit at table, but reclined on what might be called a couch placed around the table with their feet away from it. This explains why Magdalene was able to do all that she did to Jesus.

a woman in the town who was a sinner, upon learning that he was at table in the Pharisee's house, brought an alabaster jar of ointment; 38. and standing behind him at his feet, she began to bathe his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with ointment.

39. Now when the Pharisee, who had invited him, saw it, he said to himself, "This man, were he a prophet, would surely know who and what manner of woman this is who is touching him, for she is a sinner."

40. And Jesus answered and said to him, "Simon, I have something to say to thee." And he said, "Master, speak." 41. "A certain money-lender had two debtors; the one owed five hundred denarii, the other fifty. 42. As they had no means of paying, he forgave them both. Which of them, therefore, will love him more?" 43. Simon answered and said, "He, I suppose, to whom he forgave more." And he said to him, "Thou hast judged rightly." 44. And turning to the woman, he said to Simon, "Dost thou see this woman? I came into thy house; thou gavest me no water for my feet; but she has bathed my feet with tears, and has wiped them with her hair. 45. Thou gavest me no kiss; but she, from the moment she entered, has not ceased to kiss my feet. 46. Thou didst not anoint my head with oil; but she has anointed my feet with ointment. 47. Wherefore I say to thee, her sins, many as they are,

be forgiven her, because she has loved much. But he to whom little is forgiven, loves little." 48. And he said to her, "Thy sins are forgiven. 49. And they who were at table with him began to say within themselves, "Who is this man, who even forgives sins?" 50. But he said to the woman, "Thy faith has saved thee; go in peace."

CHAPTER 8

THE MINISTERING WOMEN

1. And it came to pass afterwards, that he was journeying through towns and villages, preaching and proclaiming the good news of the kingdom of God. And with him were the Twelve, 2. and certain women who had been cured of evil spirits and

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48: Matt. 9, 2.—2: Mark 15, 40; 16, 9.

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48. *Thy sins are forgiven:* How consoling are the Saviour's words. He, the God of peace, does not perturb the repentant heart. From the various acts of this sinful woman who, according to common opinion is Mary Magdalene, is seen how sincere and vehement is her sorrow for her sins. There are two kinds of contrition: imperfect and perfect contrition. Imperfect contrition is when we feel sorry for our sins because they are hateful in themselves or because we fear God's punishment. Imperfect contrition, without confession does not obtain forgiveness of sins, but it disposes one to it, as happened to the prodigal son when he said: "How many hired men in my father's house have bread in abundance while I am perishing here with hunger!" (Luke 15: 17). And perhaps it is similar to the sorrow of this Pharisee to whom Jesus said: "He to whom little is forgiven, loves little." Perfect contrition is when we are sorry for our sins because sin offends God,

infirmities: Mary, who is called Magdalene, from whom seven devils had gone out, 3. and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, who used to provide for them out of their means.

PARABLE OF THE SOWER

4. Now when a very great crowd was gathering together and men from every town were resorting to him, he said in a parable: 5. "The sower went out to sow his seed. And as he sowed, some seed fell by the wayside and was trodden under foot, and the birds of the air ate it up. 6. And other seed fell upon the rock, and as soon as it had sprung up it whithered away, because it had no moisture. 7. And other seed fell among thorns, and the thorns sprang up with it and choked it. 8. And other seed fell upon good ground, and sprang up and yielded fruit a hundredfold." As

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4-8: Matt. 13, 2-9; Mark 4, 1-9.

Whom we love above all things for His own sake. There can be three degrees of perfect contrition, that is: 1. it can obtain the remission of mortal sin and of the eternal punishment: that is the principal effect; 2. it can obtain the remission of all the temporal punishment; 3. it can remove entirely the remains of sin, that is, the evil dispositions or habits produced by the preceding sinful acts. This happened to the sinful woman whose sorrow was so intense and perfect that it cancelled the sins, the eternal and temporal punishment, and the evil habits produced in her by the many sins committed. From then on, that ardent soul was always very dear to Jesus Christ and elevated herself to sublime sanctity.

he said these things he cried out, "He who has ears to hear, let him hear!"

9. But his disciples then began to ask him what this parable meant. 10. He said to them, "To you it is given to know the mystery of the kingdom of God, but to the rest in parables, that 'Seeing they may not see, and hearing they may not understand.'

11. "Now the parable is this: the seed is the word of God. 12. And those by the wayside are they who have heard; then the devil comes and takes away the word from their heart, that they may not believe and be saved. 13. Now those upon the rock are they who, when they have heard, receive the word with joy; and these have no root, but believe for a while, and in time of temptation fall away. 14. And that which fell among the thorns, these are they who have heard, and as they go their way are choked by the cares and riches and pleasures of life, and their fruit does not ripen. 15. But that upon good ground, these are they who, with a right and good heart, having heard the word, hold it fast and bear fruit in patience.

PURPOSE OF THIS TEACHING

16. "Now no one, when he has lighted a lamp, covers it with a vessel, or puts it under a couch, but he puts it upon a lamp-stand, that they who

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9-15: Matt. 13, 10-23; Mark 4, 10-20.—10: Isa. 6, 9f; John 12, 40; Acts 28, 26; Rom. 11, 8.

16-18: Matt. 5, 15; Mark 4, 21-25.

enter may see the light. 17. For there is nothing hidden that will not be made manifest; or anything concealed that will not be known and come to light. 18. Take heed, therefore, how you hear; for to him who has shall be given; and from him who does not have, even what he thinks he has shall be taken away."

JESUS AND HIS BRETHREN

19. Now his mother and brethren came to him; and they could not get to him because of the crowd. 20. And it was told him, "Thy mother and thy brethren are standing outside, wishing to see thee." 21. But he answered and said to them, "My mother and my brethren are they who hear the word of God, and act upon it."

THE STORM ON THE LAKE

22. Now it came to pass on one of those days, that he and his disciples got into a boat, and he said to them, "Let us cross over to the other side of the lake." And they put out to sea. 23. But as they were sailing, he fell asleep. And a squall swept down upon the lake, and they were filling and were in peril. 24. So they came and woke him, saying, "Master, we are perishing." Then he

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17: Matt. 10, 26.—18: Matt. 13, 12.

19-21: Matt. 12, 46-50; Mark 3, 31-35.—22-25: Matt. 8, 23-27; Mark 4, 35-40.

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19. *Brethren* of Jesus are His cousins and are so called according to Jewish custom.

arose and rebuked the wind and the raging of the water, and they ceased, and there came a calm. 25. And he said to them, "Where is your faith?" But they were afraid, and marvelled, saying to one another, "Who, then, is this, that he commands even the winds and the sea, and they obey him?"

EXPULSION OF THE DEVILS IN GERASA

26. And they sailed to the country of the Gerasenes, which is opposite Galilee. 27. Now when he landed, there met him a certain man who for a long time was possessed by a devil, and wore no clothes, and lived in the tombs, not in a house. 28. And when he saw Jesus, he fell down before him, and crying out with a loud voice said, "What have I to do with thee, Jesus, Son of the most high God? I pray thee, do not torment me." 29. For he was charging the unclean spirit to go forth from the man. For many times it had laid hold of him; and he was bound with chains and fetters, and kept under guard, but he would break the bonds asunder, and be driven by the devil into the deserts.

30. And Jesus asked him, saying, "What is thy name? And he said, "Legion," because many devils had entered into him. 31. And they entreated him not to command them to depart into the abyss.

32. Now a herd of many swine was there feed-

26-37: Matt. 8, 28-34; Mark 5, 1-17.

ing on the mountain-side. And they kept entreating him to give them leave to enter into them. And he gave them leave. 33. And the devils came out from the man and entered into the swine; and the herd rushed down the cliff into the lake and were drowned.

34. And when the swine-herds saw what had happened, they fled and reported it in the town and in the country, 35. and people came out to see what had happened. And they came to Jesus, and found the man from whom the devils had gone out sitting at his feet, clothed and in his right mind, and they were afraid. 36. And those also who had seen it reported to them how he had been saved from Legion. 37. And all the people of the Gerasene district besought him to depart from them; for they were seized with great fear.

And he got into a boat and went back. 38. But the man from whom the devils had gone out prayed him that he might remain with him. But Jesus sent him away, saying; 39. "Return to thy house, and tell all that God has done for thee." And he departed, publishing throughout the whole town all that Jesus had done for him.

THE DAUGHTER OF JAIRUS;
THE WOMAN WITH A HEMORRHAGE

40. Now it came to pass when Jesus had returned, that the crowd welcomed him for they

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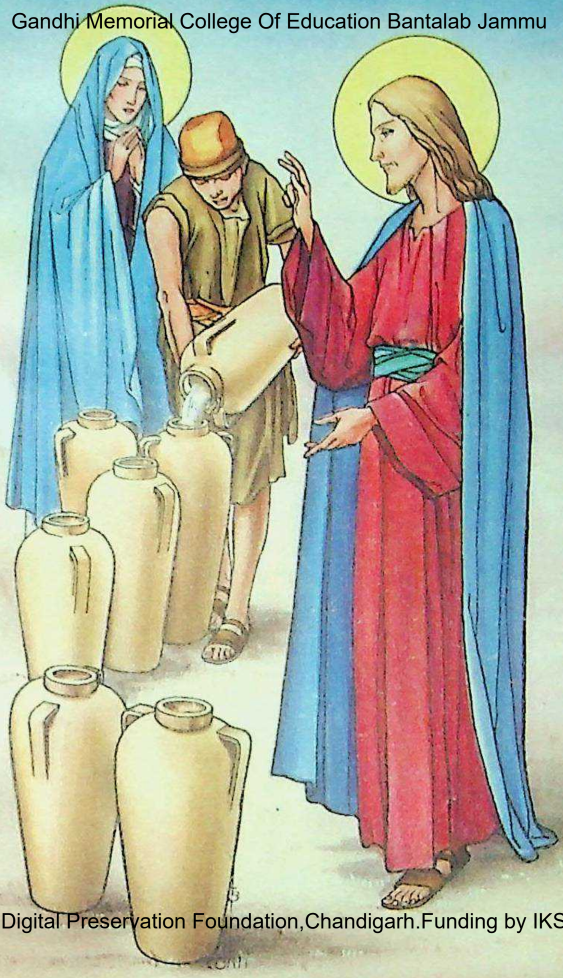
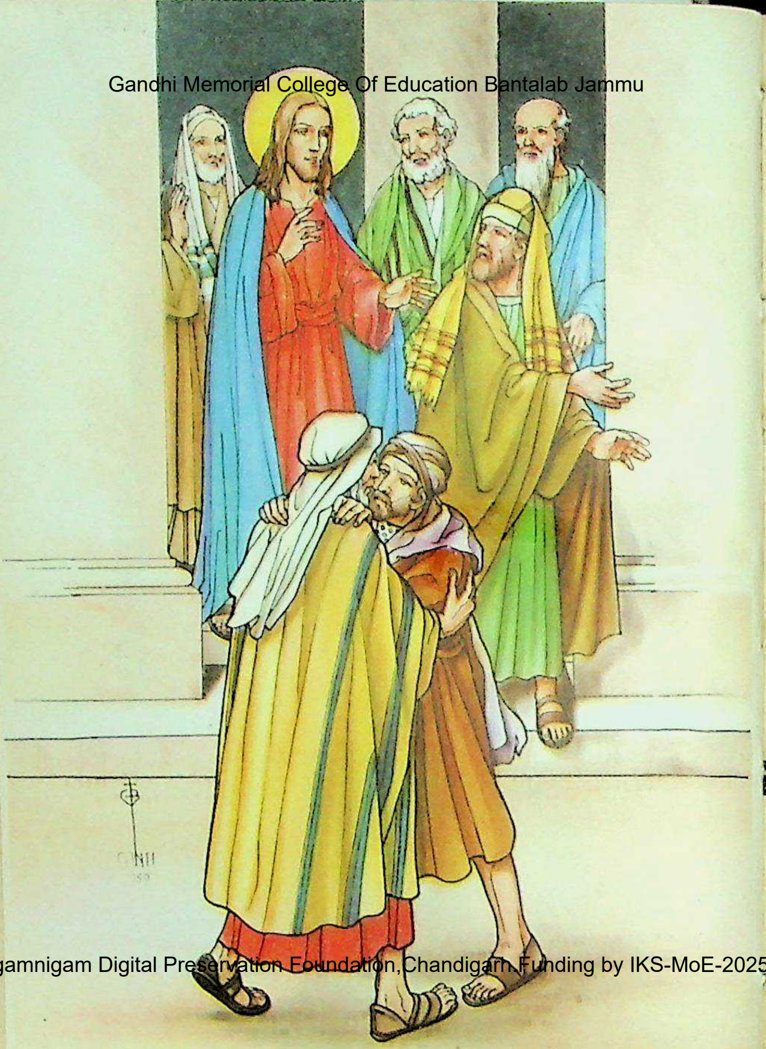
38f. Mark 5, 18-20.





were all waiting for him. 41. And behold, there came a man named Jairus, and he was a ruler of the synagogue; and falling at the feet of Jesus, he entreated him to come to his house, 42. for he had an only daughter about twelve years of age, and she was dying.

And it happened as he went that he was pressed upon by the crowds. 43. And a certain woman who for twelve years had had a hemorrhage, and had spent all her means on physicians, but could not be cured by anyone, 44. came up behind him and touched the tassel of his cloak; and at once her hemorrhage ceased.

45. And Jesus said, "Who touched me?" But as all were denying it, Peter, and those who were with him, said, "Master, the crowds throng and press upon thee, and dost thou say, 'Who touched me'?" 46. But Jesus said, "Someone touched me; for I perceived that power had gone forth from me." 47. But the woman, seeing that she had not escaped notice, came up trembling, and falling down at his feet, declared in the presence of all the people why she had touched him, and how she had been healed instantly. 48. And he said to her, "Daughter, thy faith has saved thee; go in peace."

49. While he was yet speaking, there came one from the house of the ruler of the synagogue, saying to him, "Thy daughter is dead; do not trouble him." 50. But Jesus on hearing this word

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41-56: Matt. 9, 18-26; Mark 5, 22-43.

answered the father of the girl, "Do not be afraid; only have faith and she shall be saved."

51. And when he came to the house, he allowed no one to enter with him, except Peter and James and John, and the girl's father and mother. 52. And all were weeping and mourning for her. But he said, "Do not weep; she is asleep, not dead." 53. And they laughed him to scorn, knowing that she was dead. 54. But he, taking her by the hand, cried out, saying, "Girl, arise!" 55. And her spirit returned, and she rose up immediately. And he directed that something be given her to eat. 56. And her parents were amazed, but he changed them to tell no one what had happened.

CHAPTER 9

THE MISSION OF THE APOSTLES

1. Then having summoned the twelve apostles, he gave them power and authority over all the devils, and to cure diseases. 2. And he sent them forth to preach the kingdom of God, and to heal the sick. 3. And he said to them, "Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two tunics. 4. And whatever house you enter, stay there, and do not leave the place. 5. And whoever does not receive you—go forth from that town, and shake off even the dust from your feet for a witness

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1: Matt. 10, 1; Mark 3, 13.—3-5: Matt. 10, 9-14; Mark 6, 8-11.—5: Acts 13, 51.

against them." 6. And going forth, they went about from village to village, preaching the gospel and working cures everywhere.

7. Now Herod the tetrarch heard of all that was being done by him, and was much perplexed, because it was said, 8. by some, "John has risen from the dead"; and by some, "Elias has appeared"; and by others, "One of the prophets of old has risen again." 9. But Herod said, "John I beheaded; but who is this about whom I hear such things?" And he endeavoured to see him.

10. And the apostles on their return reported to him all that they had done. And taking them with him he withdrew apart to a desert place, which belongs to Bethsaida. 11. But the crowds on learning it followed him. And he welcomed them, and spoke to them of the kingdom of God, and those in need of cure he healed.

JESUS FEEDS FIVE THOUSAND

12. Now the day began to decline; and the Twelve came up and said to him, "Send the crowds away, so that they may go into the villages and farms roundabout and find lodging and provisions, for we are in a desert place here." 13. But he said to them, "You yourselves give them some food." And they said, "We have not more than five loaves and two fishes, unless we are to go and buy food

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7-9: Matt. 4, 1f; Mark 6, 14-16.—10-17: Matt. 14, 13-21 Mark 6, 30-44; John 6, 1-13.

for all this crowd." 14. For there were about five thousand men present.

Then he said to his disciples, "Make them recline in groups of fifties." 15. And they did so, and made them all recline. 16. And he took the five loaves and the two fishes, and looking up to heaven, blessed them and broke the loaves, and gave them to his disciples to set before the crowds. 17. And all ate and were satisfied; and what was left over to them was gathered up, twelve baskets of fragments.

IV

PETER'S CONFESSION; PASSION AND RESURRECTION FORETOLD

18. And it came to pass as he was praying in private, that his disciples also were with him, and he asked them, saying, "Who do the crowds say that I am?" 19. And they answered and said, "John the Baptist; and others, Elias; and others, that one of the ancient prophets has risen again."

20. And he said to them, "But who do you say that I am?" Simon Peter answered and said, "The Christ of God." 21. But he strictly charged them, and commanded them not to tell this to anyone, 22. saying, "The Son of Man must suffer many things, and be rejected by the elders and chief

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18-20: Matt. 16, 13-16; Mark 8, 27-29.
22-27: Matt. 16, 21-28; Mark 8, 31-39.

priests and Scribes, and be put to death, and on the third day rise again"

THE DOCTRINE OF THE CROSS

23. And he said to all, "If anyone wishes to come after me, let him deny himself and take up his cross daily, and follow me. 24. For he who would save his life will lose it; but he who loses his life for my sake will save it. 25. For what does it profit a man, if he gain the whole world, but ruin or lose himself? 26. For whoever is ashamed of me and my words, of him will the Son of Man be ashamed when he comes in his glory and that of the Father and of the holy angels. 27. But I say to you truly there are some of those standing here who will not taste death, till they have seen the kingdom of God."

JESUS TRANSFIGURED

28. Now it came to pass about eight days after these words, that he took Peter, James and John and went up the mountain to pray 29. And as he prayed, the appearance of his countenance was changed, and his raiment became a radiant white. 30. And behold, two men were talking with him. And these were Moses and Elias, 31 who, appearing in glory, spoke of his death, which he was about to fulfil in Jerusalem.

23: Matt. 10, 38.—28-36: Matt. 17, 1-8; Mark 9, 2-8.

28-36. (Matt. 17: 1-13; Mark 9: 1-12). According to tradition, the mountain of the Transfiguration is Mount Thabor in Galilee.

32. Now Peter and his companions were heavy with sleep. But when they were fully awake, they saw his glory and the two men who were standing with him. 33. And it came to pass as they were parting from him, that Peter said to Jesus, "Master, it is good for us to be here. And let us set up three tents, one for thee, and for Moses, and one for Elias," not knowing what he said. 34. But as he was speaking thus, there came a cloud and overshadowed them; and they were afraid as they entered the cloud. 35. And there came a voice out of the cloud, saying, "This is my beloved Son; hear him." 36. And after the voice had passed, Jesus was found alone. And they kept silence and told no one at that time any of these things that they had seen.

A POSSESSED BOY

37. Now it came to pass on the following day, when they came down from the mountain that a large crowd met him. 38. And behold, a man from the crowd cried out, saying, "Master, I pray thee to look at my son, for he is only my child; 39. and behold, a spirit seizes him and he suddenly cries out; and it throws him down and convulses him so that he foams, and bruising him sorely, it scarcely leaves him. 40. And I prayed thy disciples to cast it out, but they could not."

35: 2 Pet. 1, 17.—37-43: Matt. 17, 14-18; Mark 9, 14-27.

34. *A cloud* overshadowed all, even the three Apostles, but only Jesus, Moses and Elias entered into the cloud.

41. But Jesus answered and said, "O unbelieving and perverse generation, how long shall I be with you and put up with you? Bring thy son here to me." 42. And as he was yet coming near, the devil cast him down and threw him into convulsions. 43. But Jesus rebuked the unclean spirit and healed the boy, and restored him to his father. 44. And all were astounded at the majesty of God.

THE SECOND PREDICTION OF THE PASSION

But while all marvelled at all the things that he was doing, he said to his disciples, "Store up these words in your minds: the Son of Man is to be betrayed into the hands of men." 45. But they did not understand this saying, and it was hidden from them, that they might not perceive it; and they were afraid to ask him about this saying.

AGAINST AMBITION AND ENVY

46. Now a discussion arose among them, which

44f: Matt. 17, 21f; Mark 9, 30f.
46-48: Matt. 18, 1-5; Mark 9, 33-36.

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44. *Store up these words in your minds. . . :* These words can have two meanings, depending upon whether they refer to the words which precede this phrase or to those which follow. In the case of the former, the words signify: Notwithstanding everyone's surprise because of My prodigies, do not abandon yourselves to enthusiasm, but remember that in a little while I will suffer and die; in the case of the second: Remember everyone's wonder and My prodigies, because this will sustain you when, in a little while, you will see Me humiliated and condemned.

of them was the greatest. 47. But Jesus, knowing the reasoning of their heart, took a little child and set him at his side, 48. and said to them, "Whoever receives this little child for my sake, receives him who sent me. For he who is the least among you, he is the greatest."

49. But John answered and said, "Master, we saw a man casting out devils in thy name, and we forbade him, because he does not follow with us." 50. And Jesus said to him, "Do not forbid him; for he who is not against you is for you."

THE UNFRIENDLY SAMARITANS

51. Now it came to pass, when the days had come for him to be taken up, that he steadfastly set his face to go to Jerusalem, 52. and sent messengers before him. And they went and entered a Samaritan town to make ready for him, 53 and they did not receive him, because his face was set for Jerusalem. 54. But when his disciples James and John saw this, they said, "Lord, wilt thou that we bid fire come down from heaven and consume them?"

55. But he turned and rebuked them, saying, "You do not know of what manner of spirit you

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49f: Mark 9, 37-40.

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48. *He who is the least among you . . . :* How beautiful and how consoling this truth is, and how greatly it merits to be meditated! If, to be great in Heaven it was necessary to be great on earth, very few would attain Heaven; whereas, it is necessary to salvation to be little, and this is possible to all. Do

are; 56. for the Son of Man did not come to destroy men's lives, but to save them." And they went to another village.

SACRIFICE TO FOLLOW CHRIST

57. And it came to pass as they went on their journey, that a man said to him, "I will follow thee wherever thou goest." 58. And Jesus said to him, "The foxes have dens, and the birds of the air have nests, but the Son of Man has nowhere to lay his head."

59. And he said to another, "follow me." But he said, "Lord, let me first go and bury my father." 60. But Jesus said to him, "Let the dead bury their dead, but do thou go and proclaim the kingdom of God." 61. And another said, "I will follow thee, Lord, but let me first bid farewell to those at home." 62. Jesus said to him, "No one, having put his hand to the plough and looking back, is fit for the kingdom of God."

CHAPTER 10

THE SEVENTY-TWO DISCIPLES

1. Now after this the Lord appointed seventy-two others, and sent them forth two by two before him into every town and place where he him-

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56: John 3, 17.—57-60: Matt. 8, 19-22.

not permit yourself to become too proud, but learn from the Divine Master the means to become great in eternity. Just as he who humiliates himself shall be exalted, so he who becomes little will become great.

self was about to come. 2. And he said to them, "The harvest indeed is great, but the labourers are few. Pray therefore the Lord of the harvest to send forth labourers into his harvest.

3. "Go. Behold, I send you forth as lambs in the midst of wolves. 4. Carry neither purse, nor wallet, nor sandals, and greet no one on the way. 5. Whatever house you enter, first say, 'Peace to this house!" 6. And if the son of peace be there, your peace will rest upon him; but if not, it will return to you. 7. And remain in the same house, eating and drinking what they have; for the labourer deserves his wages. Do not go from house to house. 8. And whatever town you enter, and they receive you, eat what is set before you, 9. and cure the sick who are there, and say to them, 'The kingdom of God is at hand for you.' 10. But whatever town you enter, and they do not receive you—go out into its streets and say, 11. 'Even the dust from your town that cleaves to us we shake off against you; yet know this, that the kingdom of God is at hand.' 12. I say to you, that it will be more tolerable for Sodom in that day than for that town.

2: Matt. 9, 37f.—3: Matt. 10, 16.—4-11: 9, 1-5; 4 Kgs. 4, 29. 7: Deut. 24, 14; Matt. 10, 10; 1 Tim. 5, 18.—11: Acts 13, 51.

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4. *Greet no one on the way:* According to Oriental etiquette, a greeting lasted about two hours. Jesus therefore warns the Apostles not to lose time in similar greetings.

6. *Son of peace*, that is, worthy of peace, not quarrelsome but a lover of peace.

THE IMPENITENT TOWN

13. "Woe to thee, Corozain! woe to thee, Bethsaida! For if in Tyre and Sidon had been worked the miracles that have been worked in you, they would have repented long ago, sitting in sackcloth and ashes. 14. But it will be more tolerable for Tyre and Sidon at the judgment than for you. 15. And thou, Capharnaum, shalt thou be exalted to heaven? Thou shalt be thrust down to hell.

16. "He who hears you, hears me; and he who rejects you, rejects me; and he who rejects me, rejects him who sent me."

RETURN OF THE DISCIPLES

17. Now the seventy-two returned with joy, saying, "Lord, even the devils are subject to us in thy name." 18. But he said to them, "I was watching Satan fall as lightning from heaven. 19. Behold, I have given you power to tread upon serpents and scorpions, and over all the might of the enemy; and nothing shall hurt you. 20. But do not rejoice in this, that the spirits are subject to you; rejoice rather in this, that your names are written in heaven."

JESUS DRAWS MEN GENTLY TO HIMSELF

21. In that very hour he rejoiced in the Holy Spirit and said, "I praise thee, Father, Lord of heaven and earth, that thou didst hide these things from the wise and prudent, and didst reveal

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13-15: Matt. 11, 21-23.—16: Matt. 10, 40; John 13, 20.
21f: Matt. 11, 25-27.

them to little ones. Yes, Father, for such was thy good pleasure. 22. All things have been delivered to me by my Father; and no one knows who the Son is except the Father, and who the Father is except the Son, and him to whom the Son chooses to reveal him."

23. And turning to his disciples he said, "Blessed are the eyes that see what you see! 24. For I say to you, many prophets and kings have desired to see what you see, and they have not seen it; and to hear what you hear, and they have not heard it."

THE GREAT COMMANDMENT: THE GOOD SAMARITAN

25. And behold, a certain lawyer got up to test him, saying, "Master, what must I do to gain eternal life?" 26. But he said to him, "What is written in the law? How dost thou read?" 27. He answered and said, "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength, and with thy whole mind; And thy neighbour as thyself." 28. And he said to him, "Thou hast answered rightly; do this and thou shalt live." 29. But he, wishing to justify himself, said to Jesus, "And who is my neighbour?"

30. Jesus answered, "A certain man was going

23f: Matt. 13, 16f.—25-28: Matt. 22, 34-39; Mark 12, 28-34.
27: Deut. 6, 5; Lev. 19, 18.

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30. [illegible] the road leading from Jerusalem to Jericho is infested with robbers.

down from Jerusalem to Jericho, and he fell in with robbers, who after stripping him and beating him went their way, leaving him half-dead. 31. But, as it happened, a certain priest was going down the same way, and when he saw him, he passed by. 32. And likewise a Levite also, when he was near the place and saw him passed by. 33. But a certain Samaritan as he journeyed came upon him, and seeing him, was moved with compassion. 34. And he went up to him and bound up his wounds, pouring on oil and wine. And setting him on his own beast, he brought him to an inn and took care of him. 35. And the next day he took out two denarii and gave them to the inn-keeper and said, 'Take care of him; and whatever more thou spendest, I, on my way back, will repay thee.'

36. "Which of these three, in thy opinion, proved himself neighbour to him who fell among the robbers?" 37. And he said, "He who took pity on him." And Jesus said to him, "Go and do thou also in like manner."

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34. The action of the Good Samaritan represents the work of Jesus Our Saviour. The man who fell among the robbers is Adam and the human race; the thieves are the devils who made Adam and all men fall into sin; stripped them of their supernatural goods, left them wounded and half dead also in nature. In fact, by himself man could no longer rise and return to God. By means of the Sacraments that confer grace, Jesus, the Good Samaritan, makes men enter the Church and then has them cured at His expense, having paid for all on the Cross. "In bandaging the wounds of that man, the Samaritan portrays the repression of sins; the oil represents the sweet

MARTHA AND MARY

38. Now it came to pass as they were on their journey, that he had entered a certain village; and a woman named Martha welcomed him to her house. 39. And she had a sister called Mary, who also seated herself at the Lord's feet, and listened to his word. 40. But Martha was busy about much serving. And she came up and said, "Lord, is it no concern of thine that my sister has left me to serve alone? Tell her therefore to help me."

41. But the Lord answered and said to her, "Martha, Martha, thou art anxious and troubled about many things; 42. and yet only one thing is needful. Mary has chosen the best part, and it will not be taken away from her."

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consolation of hope given by divine mercy which obtains for us the benefit of reconciliation; the wine represents the exhortation to a fervent life in the Holy Spirit" (St. Augustine).

37. *Jesus said to him: "Go and do thou in like manner."* "He is a Christian," said St. Augustine, "who is merciful to all, who does not become angry for an injury, who gives aid to the poor, who suffers with the afflicted, who participates in the sorrows of others as though they were his own, who does not shut his door on the unhappy, who does not insult anyone, who serves God day and night, who continuously meditates the divine law, who is poor in the eyes of the world but rich in the eyes of God. He is a Christian whose soul is simple and upright, whose conscience is faithful and pure, whose spirit reposes in God and places all hopes in Jesus Christ. In fine, he is a Christian who prefers the goods of Heaven to those of the earth and despises the world to unite himself totally to God."

CHAPTER 11

LESSONS ON PRAYER

1. And it came to pass as he was praying in a certain place, that when he ceased, one of his disciples said to him, "Lord, teach us to pray, even as John also taught his disciples." 2. And he said to them, "When you pray, say: 'Father, hallowed be thy name. Thy kingdom come!. 3. Give us this day our daily bread, 4. And forgive us our sins, for we also forgive everyone who is indebted to us. And lead us not into temptation.'"

5. And he said to them, "Which of you shall have a friend and shall go to him in the middle of the night and say to him, 'Friend, lend me three loaves, 6. for a friend of mine has just come to me from a journey, and I have nothing to set before him'; 7. and he from within should answer and say, 'Do not disturb me; the door is now shut, and my children and I are in bed; I cannot get up and give to thee'?

8. "I say to you, although he will not get up and give to him because he is his friend, yet because of his persistence he will get up and give

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2-4: Matt. 6, 9-13.

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1. *Teach us to pray . . .:* How many, nowadays, do not know how to pray! or think it a waste of time! Jesus, the Master of the world, teaches quite differently! He who has learned to pray well has also learned to live well. Prayer is the great means which God has placed in the hands of man in his weakness.

him all he needs. 9. And I say to you, ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you, 10. For everyone who asks receives; and he who seeks finds; and to him who knocks it shall be opened. 11. But if one of you asks his father for a loaf, will he hand him a stone? or for a fish, will he for a fish hand him a serpent? 12. or if he asks for an egg, will he hand him a scorpion? 13. Therefore, if you, evil as you are, know how to give good gifts to your children, how much more will your heavenly Father give the Good Spirit to those who ask him!"

BLASPHEMY OF THE PHARISEES

14. And he was casting out a devil, and the same was dumb; and when he had cast out the devil, the dumb man spoke. And the crowds marvelled. 15. But some of them said, "By Beelzebub, the prince of devils, he casts out devils." 16. And others, to test him, demanded from him a sign from heaven.

17. But he, seeing their thoughts, said to them: "Every kingdom divided against itself is brought

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9-13: Matt. 7, 7-11; Mark 11, 24; John 14, 13; Jas. 1, 5.
14f: Matt. 9, 32-34; 12, 22-24; Mark 3, 22.
17-22: Matt. 12, 25-29; Mark 3, 23-27.

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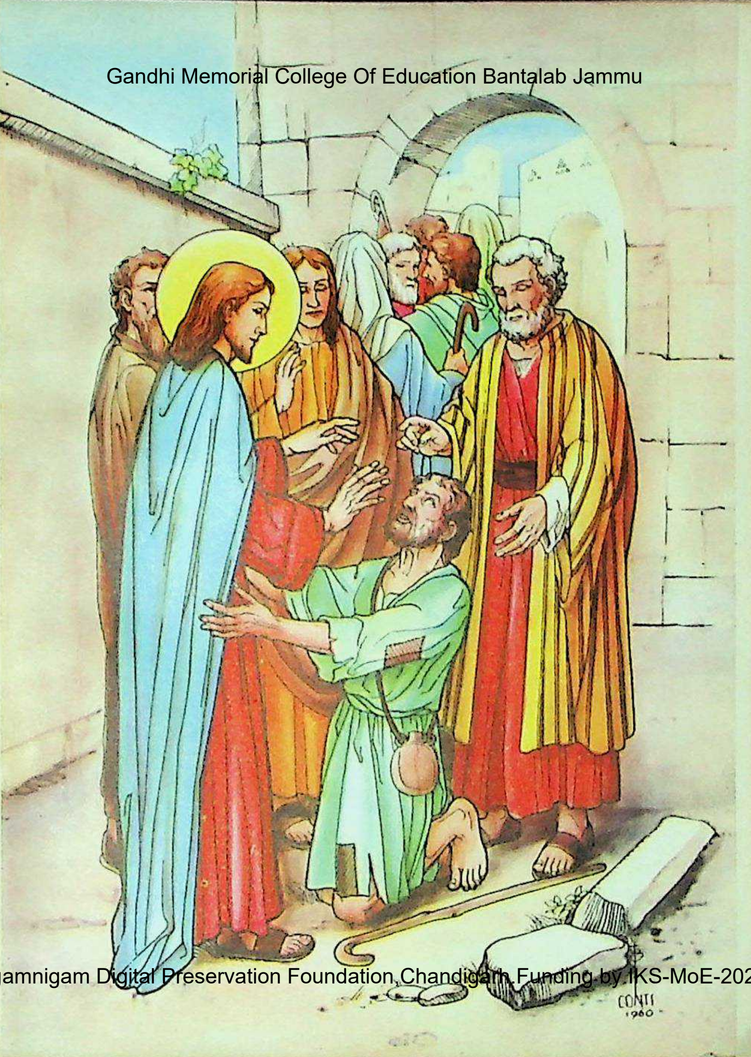
14. *A devil and the same was dumb:* It is particularly the impure devil, nevertheless, the devil renders more or less mute all those whom he can dominate, by not letting them pray. Instead, he who prays breaks the chain of the devil and God grants him mercy.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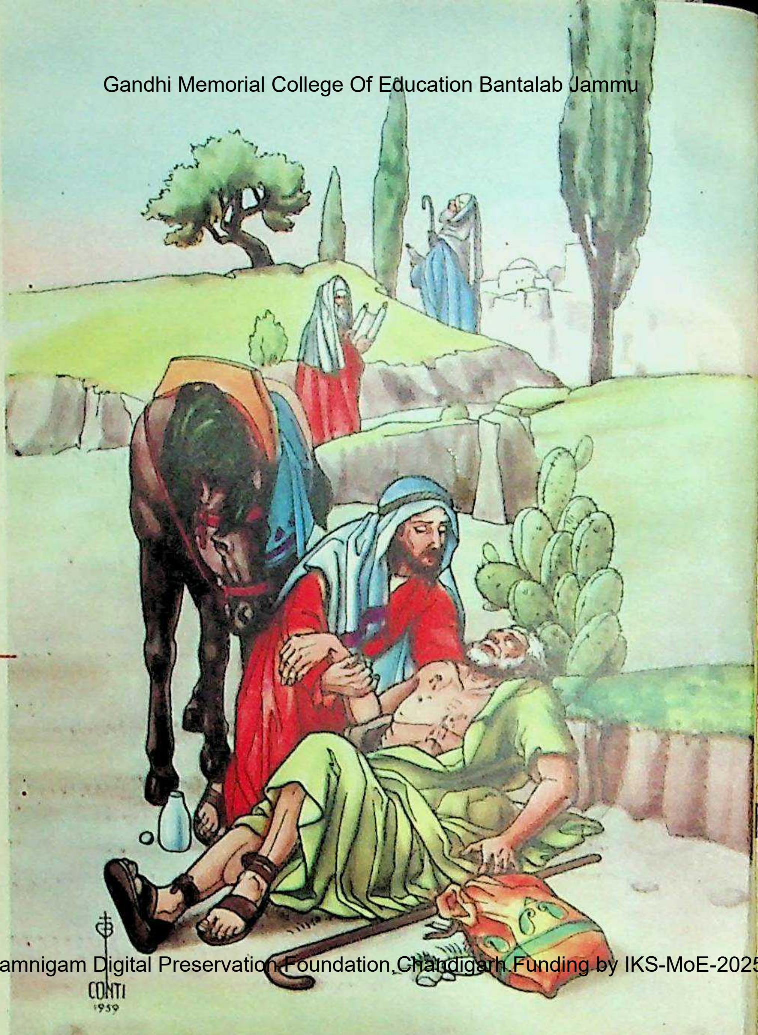
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to desolation, and house will fall upon house. 18. If, then, Satan also is divided against himself, how shall his kingdom stand? Because you say that I cast out devils by Beelzebub. 19. Now if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore they shall be your judges. 20. But if I cast out devils by the finger of God, then the kingdom of God has come upon you. 21. When the strong man, fully armed, guards his courtyard, his property is undisturbed. 22. But if a stronger than he attacks and overcomes him, he will take away all his weapons that he relied upon, and will divide his spoils. 23. He who is not with me is against me; and he who does not gather with me scatters.

24. "When the unclean spirit has gone out of a man, he roams through waterless places in search of rest; and finding none, he says, 'I will return to my house which I left.' 25. And when he has come to it he finds the place swept. 26. Then he goes and takes seven other spirits more evil than himself, and they enter in and dwell there; and the last state of that man becomes worse than the first."

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20. *The finger of God* means the power of God.

21. *A stronger than he* is Jesus Christ.

24. *I will return to my house:* See what a liar the devil is! He calls his house the soul he has stolen from God, while instead the soul belongs to God Who created it. He who has made a good confession, let him fear lest he fall again. Let him avoid the former evil occasions and let him pray.

THE PRAISE OF MARY

27. Now it came to pass as he was saying these things, that a certain woman from the crowd lifted up her voice and said to him, "Blessed is the womb that bore thee, and the breasts that nursed thee." 28. But he said, "Rather, blessed are they who hear the word of God and keep it."

THE SIGN OF JONAS

29. And as the crowds were gathering together, he began to say, "This generation is an evil generation: it demands a sign, and no sign shall be given it but the sign of Jonas. 30. For even as Jonas was a sign to the Ninevites so will also the Son of Man be to this generation. 31. The queen of the South will rise up in the judgment with the men of this generation and will condemn them; for she came from the ends of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here. 32. The men of Nineve will rise up in the judgment with this generation and will condemn it; for they repented at the preaching of Jonas, and behold, a greater than Jonas is here.

29-32: Matt. 12, 38-42; Mark 8, 11f.—31: 3 Kgs. 10, 1.—31: Jonas 3, 5.

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27. *Blessed is the womb that bore thee . . . :* Yes, because the great things announced to Mary by the Angel were verified in her, and from now on all generations will call her blessed. But blessed, also, is the soul who loves Mary, gives herself to her and lives in her Heart, as Jesus did.

A LESSON FROM A LAMP

33. "No one lights a lamp and puts it in a cellar or even under the measure, but upon the lampstand, that they who enter in may see the light. 34. The lamp of thy body is thy eye. If thy eye be sound, thy whole body will be full of light. But if it be evil, thy body also will be full of darkness. 35. Take care, therefore, that the light that is in thee is not darkness. 36. If, then, thy whole body is full of light, having no part in darkness, it will all be illumined, as when a bright lamp illumines thee."

DENUNCIATION OF THE PHARISEES

37. Now after he had spoken, a Pharisee asked him to dine with him. And he went in and reclined at table. 38. But the Pharisee began to ponder and ask himself why he had not washed before dinner.

39. But the Lord said to him, "Now you Pharisees clean the outside of the cup and the dish, but within you are full of robbery and wickedness. 40. Foolish ones! did not he who made the outside make the inside too? 41. Nevertheless, give that which remains as alms; and behold, all things are clean to you.

33: Matt. 5, 15; Mark 4, 21.—34f: Matt. 6, 22f.—39: Matt. 23, 25.

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41. *Give that which remains as alms*, not only the superfluous, as appears to be implied here. In fact, even the pagan gives the superfluous, the Christian must go beyond this. The Baptist said: He who has two tunics let him give one to him

42. "But woe to you Pharisees! because you pay tithes on mint and rue and every herb, and disregard justice and the love of God. But these things you ought to have done, while not leaving the others undone. 43. Woe to you Pharisees! because you love the front seats in the synagogues and greetings in the market-place. 44. Woe to you! because you are like hidden tombs, over which men walk unaware."

DENUNCIATION OF THE LAWYERS

45. But one of the lawyers, answering, said to him, "Master, in saying these things, thou insultest us also." 46. But he said, "Woe to you lawyers also! because you load men with oppressive burdens and you yourselves with one of your fingers do not touch the burdens. 47. Woe to you! for you build the tombs of the prophets, whereas your fathers killed them. 48. So then you are witnesses and approve the deeds of your fathers; for they indeed killed them, and you build their tombs. 49. For this reason also the wisdom of

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43: 20, 46; Matt. 23, 6; Mark 12, 38.
46: Matt. 23, 4.—49-51: Matt. 23, 34-36.

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who has none. This however, does not justify communism: which falls in the extreme opposite and wants all, even to the point of abolishing private prope ty. Between egotism which wants everything, and spoliation which wants that all be given to others, there is the happy medium of listening to Jesus Christ and His Church, who have spoken clearly about this point many times both to the private rich and the nations favoured by nature and fortune, as also to the workers.

God has said, "I will send them prophets and apostles; and some of them they will put to death and persecute, 50. that the blood of all the prophets that has been shed from the foundation of the world may be required of this generation, 51. from the blood of Abel unto the blood of Zacharias, who was slain between the altar and the temple.' Yes, I say to you, it shall be required of this generation. 52. Woe to you lawyers! because you have taken away the key of knowledge; you have not entered yourselves and those who were entering you have hindered."

53. After he had said these things to them, the Pharisees and the lawyers began to press him hard and to provoke him to speak on many things, 54. setting traps for him and plotting to seize upon something out of his mouth, that they might accuse him.

CHAPTER 12

THE LEAVEN OF THE PHARISEES

1. Now when immense crowds had gathered together, so that they were treading on one another, he began to say to his disciples, "Beware of the leaven of the Pharisees, which is hypocrisy.

51: Gen. 4, 8; 2 Par. 24, 20-22.—12, 1: Matt. 16, 6; Mark 8, 15.

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52. *You have taken away the key of knowledge*, that is, you have reserved yourselves, as a monopoly, the interpretation of the Sacred Scriptures, of the law of the Prophets, but you did not understand them and you have impeded from under-

2. But there is nothing concealed that will not be disclosed and nothing hidden that will not be made known. 3. For what you have said in darkness will be said in the light; and what you have whispered in the inner chambers will be preached on the housetops.

ENCOURAGEMENT IN PERSECUTION

4. "But I say to you, my friends: Do not be afraid of those who kill the body, and after that have nothing more that they can do. 5. But I will show you whom you shall be afraid of; be afraid of him who, after he has killed, has power to cast into hell. 6. Yes, I say to you, be afraid of him. Are not five sparrows sold for two farthings? And yet not one of them is forgotten before God. 7. Yes, the very hairs of your head are all numbered. Therefore do not be afraid, you are of more value than many sparrows.

8. "And I say to you, everyone who acknowledges me before men, him will the Son of Man also acknowledge before the angels of God. 9. But whoever disowns me before men will be disowned before the angels of God. 10. And everyone who speaks a word against the Son of Man, it shall be forgiven him, but to him who blasphemes against the Holy Spirit, it will not be forgiven.

11. "And when they bring you before the syna-

2-9: Matt. 10, 26-33; Mark 4, 22.

8: Mark 8, 38; 2 Tim. 2, 12.—10: Matt. 12, 31f; Mark 3, 28f.

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standing, even those who wanted to understand by coming to me, because you have dissuaded them (Valensin and Huby).

gogues and the magistrates and the authorities, do not be anxious how or wherewith you shall defend yourselves, or what you shall say, 12. for the Holy Spirit will teach you in that very hour what you ought to say."

A WARNING AGAINST AVARICE

13. Now one out of the crowd said to him, "Master, tell my brother to divide the inheritance with me." 14. But he said to him, "Man, who has appointed me a judge or arbitrator over you?" 15. And he said to them, "Take heed and guard yourselves from all covetousness, for a man's life does not consist in the abundance of his possessions."

16. But he spoke a parable to them, saying, "The land of a certain rich man brought forth abundant crops. 17. And he began to take thought within himself, saying, 'What shall I do for I have no room to store my crops?' 18. And he said, 'I will do this: I will pull down my barns and build larger ones, and there I will store up all my grain and my goods. 19. And I will say to my soul, Soul, thou hast many good things laid up for many

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19: Ecclus. 11, 19.

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19. *I will say to my soul . . . :* "O rich man, it is true that your granary is filled to overflowing, but who can guarantee you many years of life?" (St. Cyril). *Take thy ease, eat, drink,* that is, indulge in sumptuous banquets (St. Athanasius). "O rich man, are you so forgetful of the goods of your soul that you nourish it with the food of your body?" (St. Basil). "It certainly does not pay to immerse oneself in pleasures fatten the body and weaken the soul, impose upon it a heavy burden, wrap it in darkness and cover it with a thick veil. When

years; take thy ease, eat, drink, be merry.' 20. But God said to him, 'Thou fool, this night do they demand thy soul of thee; and the things that thou hast provided, whose will they be?' 21. So is he who lays up treasure for himself, and is not rich as regards God."

TRUST IN GOD

22. But he said to his disciples, "Therefore I

22-31: Matt. 6, 25-33.—22: Ps. 54, 23; 1 Pet. 5, 7.

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man lives in pleasure, the soul, which should have been the queen, becomes the slave: and the body, which should have obeyed, dominates and commands. Nourishment is necessary for the body, but not pleasures which are harmful to the body as well as to the soul." (St. John Chrysostom).

20. *This night . . . :* Life is short: let us prepare for ourselves a glorious Heaven which will be life without end. St. Gregory compares human life to navigation. He who travels by sea, whether he is sitting, standing or lying down, does not cease to travel because he is carried by the ship. Such is our life: whether we are sleeping or awake, speaking or silent, resting in our bed or travelling, we do not cease to draw closer, every day, every instant, to the end where death and then the future resurrection awaits us. Hence, as long as we have time, let us store treasures for Heaven, where we will have a permanent home for eternity.

21. *So is he . . . :* "He who desires to be rich according to God, had better not amass treasures for himself, but distribute that which he possesses among the poor" (St. Bede). In fact, "why amass riches of which one does not make use? Can we consider as our property what we cannot take with us? Only virtue will accompany us when we leave this life; only mercy will follow us and after death, lead us to the eternal tabernacles" (St. Ambrose).

22. *Do not be anxious . . . :* This does not mean: "Do not work," but: "Do not let yourself be absorbed by the things

say to you, do not be anxious for your life, what you shall eat; nor yet for your body, what you shall put on. 23. The life is a greater thing than the food, and the body than the clothing. 24 Consider the ravens: they neither sow nor reap, they have neither store-room nor barn; yet God feeds them. Of how much more value are you than they! 25. But which of you by being anxious about it can add to his stature a single cubit? 26. Therefore if you are not able to do even a very little thing, why are you anxious concerning the rest?

27. "Consider how the lilies grow; they neither toil nor spin, yet I say to you that not even Solomon in all his glory was arrayed like one of these. 28. But if God so clothes the grass which flourishes in the field today but tomorrow is thrown into the oven, how much more you, O you of little faith!

29. "And as for you, do not seek what you shall eat, or what you shall drink; and do not exalt yourselves 30. (for after all these things the nations of the world seek); but your Father knows

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of the earth". One ought dedicate oneself to one's work without preoccupation or agitation of spi it (St. John Chrysostom). "With a hint in reference to food and clothing, Our Lord willed to produce in the spirit of His disciples a lively and firm faith in Divine Providence; and with the example of the birds, which are of little value, He serves Himself of the same comparison, in order to inspire in us a firm and unshaken faith in God" (St. Cyril). Let us form the habit of doing all with a right intention; but then let us confide in Divine that you need these things. 31. But seek the kingdom of God, and all these things shall be given you besides.

32. "Do not be afraid, little flock, for it has pleased your Father to give you the kingdom. 33. Sell what you have and give alms. Make for yourselves purses that do not grow old, a treasure unfailing in heaven, where neither thief draws near nor moth destroys. 34. For where your treasure is, there also will your heart be.

THE WATCHFUL SERVANTS

35. "Let your loins be girt about and your lamps burning, 36. and you yourselves like men waiting for their master's return from the wedding; so that when he comes and knocks, they may straightway open to him. 37. Blessed are those servants whom the master, on his return, shall find watching. Amen I say to you, he will gird himself, and will make them recline at table, and

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33: Matt. 6, 20; 19, 21.—36-38: Mark 13, 34f.

Providence and we shall see for ourselves whether or not it is true that Providence exists and takes care of us.

31. *Seek the kingdom of God, and . . . :* In fact, Jesus taught: When you pray, say: "Our Father Who art in Heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in Heaven": and only after this does He tell us to ask for that which regards earthly life. We all must tend towards sanctity, that is, one must live more perfectly and according to the Commandments of God and the duties of one's state in life, as promised in Baptism. We were not given life in order to commit sin, but to sanctify

will come and serve them. 38. And if he comes in the second watch, and if in the third, and finds them so, blessed are those servants!

39. "But of this be assured, that if the householder had known at what hour the thief was coming, he would certainly have watched, and not have let his house be broken into. 40. You also must be ready, because at an hour that you do not expect, the son of Man is coming."

41. And Peter said to him, "Lord, dost thou speak this parable for us or for all alike?"

39: Matt. 24, 43.

40: Apoc. 16, 15. 42-46 Matt. 24, 45-51.

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and save ourselves. Too many forget this fundamental duty of Christian life! Hence, when they pray, if they do pray, they ask for temporal goods or only turn towards God when they are afflicted, ill or in similar situations. Prayer, then, is almost always directed to ask for graces which are not for our sanctification, while the will of God is that we become saints (1 Thess. 4: 3). Such a manner of praying is very imperfect and not in conformity with the teachings of the Divine Master nor of the Church, because it asks for that which is secondary and neglects that which is fundamental in Christian life. Furthermore, we must convince ourselves that God does not remove the cross, that is, the pains of life, because it is upon this that He redeemed us and it is still upon it, that is, through suffering, that He detaches us from this world and prepares us for Heaven (Imitation of Christ, book 2: 12). Revive your faith in this divine promise and do not be afraid to ask, especially to the Most Sacred Heart of Jesus, for the sanctification of your soul: and God will keep His promise to give, in addition, even the necessary temporal things.

38. *In the second, and if in the third watch,* that is, between 6 and 9 p.m., or between 9 p.m. and 12.

EXHORTATION TO VIGILANCE

42. And the Lord said, "Who, dost thou think, is the faithful and prudent steward whom the master will set over his household to give them their ration of grain in due time? 43. Blessed is that servant whom his master, when he comes, shall find so doing. 44. Truly I say to you, he will set him over all his goods. 45. But if that servant says to himself, 'My master delays his coming,' and begins to beat the men-servants and the maids, and to eat and drink, and to get drunk, 46. the master of that servant will come on a day he does not expect, and in an hour he does not know, and will cut him asunder and make him share the lot of the unfaithful. 47. But that servant who knew his master's will, and did not make ready for him and did not act according to his will, will be beaten with many stripes. 48. Whereas he who did not know it, but did things deserving of stripes, will be beaten with few. But of everyone to whom much has been given, much will be required; and of him to whom they have entrusted much, they will demand the more.

THE NECESSITY OF STRUGGLE

49. "I have come to cast fire upon the earth, and what will I but that it be kindled? 50. But I have a baptism to be baptized with; and how distressed I am until it is accomplished! 51. Do you think

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51-53: Matt. 10, 34f.

that I came to give peace upon the earth? No, I tell you, but division. 52. For henceforth in one house five will be divided, three against two, and two against three. 53. They will be divided, father against son and son against his father; mother against daughter and daughter against the mother; mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law."

TIME FOR RECONCILIATION

54. And he said also to the crowds, "When you see a cloud rising in the west, you say at once, 'A shower is coming,' and so it comes to pass. 55. And when you see the south wind blow, you say, 'There will be a scorching heat,' and so it comes to pass. 56. You hypocrites! you know how to judge the face of the sky and of the earth; but how is it that you do not judge this time? 57. But why even of yourselves do you not judge what is right?

58. "And when thou art going with thy opponent to the ruler, take pains to be quit of him on the way; lest he deliver thee to the judge, and the judge to the officer, and the officer cast thee into prison. 59. I say to thee, thou wilt not come out from it until thou hast paid the very last mite."

CHAPTER 13

THE NECESSITY OF REPENTANCE

1. Now there came at that very time some who

54: Matt. 16, 2f.—58: Matt. 5, 25.

brought him word about the Galileans, whose blood Pilate had mingled with their sacrifices.

2. And he answered and said to them, "Do you think that these Galileans were worse sinners than all the other Galileans, because they have suffered such things? 3. I tell you, no; but unless you repent, you will all perish in the same manner. 4. Or those eighteen upon whom the tower of Siloe fell and killed them; do you think that they were more guilty than all the other dwellers in Jerusalem? 5. I tell you, no; but unless you repent, you will all perish in the same manner."

A BARREN FIG TREE

6. And he spoke this parable: "A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. 7. And he said to the vine-dresser, 'Behold, for three years now I have come seeking fruit on this fig tree, and I find none. Cut it down, therefore; why does it still encumber the ground?' 8. But he answered him and said, 'Sir, let it alone this year too, till I dig around it and manure it. 9. Perhaps it may bear fruit; but if not, then afterwards thou shalt cut it down.' "

A STOOPED WOMAN

10. Now he was teaching in one of their synagogues on the Sabbath. 11. And behold,

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3. *In the same manner*, that is, miserably.

there was a woman who for eighteen years had had a sickness caused by a spirit; and she was bent over and utterly unable to look upwards. 12 When Jesus saw her, he called her to him and said to her, "Woman, thou art delivered from thy infirmity." 13. And he laid his hands upon her, and instantly she was made straight, and glorified God.

14. But the ruler of the synagogue, indignant that Jesus had cured on the Sabbath, addressed the crowd, saying, "There are six days in which one ought to work; on these therefore come and be cured, and not on the Sabbath." 15. But the Lord answered him and said, "Hypocrites! does not each one of you on the Sabbath loose his ox or ass from the manger, and lead it forth to water? 16. And this woman, daughter of Abraham as she is, whom Satan has bound, lo, for eighteen years, ought not she to be loosed from this bond on the Sabbath?"

17. And as he said these things, all his adversaries were put to shame; and the entire crowd rejoiced at all the glorious things that were done by him.

THE MUSTARD SEED

18. He said therefore, "What is the kingdom of God like, and to what shall I liken it? 19. It is like a grain of mustard seed, which a man took and cast into his own garden; and it grew and

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18f: Matt. 13, 31f; Mark 4, 30-32.

became a large tree, and the birds of the air dwelt in its branches."

THE LEAVEN

20. And again he said, "To what shall I liken the kingdom of God? 21. It is like leaven, which a woman took and buried in three measures of flour, until all of it was leavened."

THE NARROW GATE

22. And he passed on through towns and villages, teaching and making his way towards Jerusalem. 23. But someone said to him, "Lord, are only a few to be saved?"

But he said to them, 24. "Strive to enter by the narrow gate; for many, I tell you, will seek to enter and will not be able. 25. But when the master of the house has entered and shut the door, you will begin to stand outside and knock at the door, saying, 'Lord, open for us!' And he shall say to you in answer, 'I do not know where you are from.' 26. Then you shall begin to say, 'We ate and drank in thy presence, and thou didst teach in our streets.' 27. And he shall say to you, 'I do not know where you are from. Depart from me, all you workers of iniquity.' 28. There will

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20f: Matt. 13, 33.

24: Matt. 7, 13.—25: Matt. 25, 10-12.—27. Ps. 6, 9, Matt. 7, 23; 25, 41.

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23. Instead of worrying whether we are numbered among the predestined, let us live well. God does not send to Hell anyone who is really good.

be the weeping and gnashing of teeth, when you shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but you yourselves cast forth outside. 29. And they will come from the east and from the west, from the north and from the south, and will feast in the kingdom of God. 30. And behold, there are those last who will be first, and there are those first who will be last."

JESUS AND HEROD

31. On that same day certain Pharisees came up, saying to him, "Depart and be on thy way, for Herod wants to kill thee." 32. And he said to them, "Go and say to that fox, 'Behold, I cast out devils and perform cures today and tomorrow, and the third day I am to end my course. 33. Nevertheless, I must go my way today and tomorrow and the next day, for it cannot be that a prophet perish outside Jerusalem.'

34. "Jerusalem, Jerusalem, thou who killest the prophets, and stonest those who are sent to thee! How often would I have gathered thy children →

30: Matt. 19, 30; 20, 16; Mark 10, 31.
34f: Matt. 23, 37-39.

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34. *How often would I have . . . :* God, Who desires everyone to be saved, grants everyone the graces necessary to gain eternal life; but in order to obtain eternal happiness, when man reaches the use of reason he must voluntarily co-operate with the help which he receives from the grace of God. "Grace," said St. Augustine, "is given us, as much as we want, and it is grace itself which begins the good in us; when

together, as a hen gathers her young under her wings, but thou wouldst not!" 35. Behold, your house is left to you. And I say to you, you shall not see me until the time comes when you shall say, 'Blessed is he who comes in the name of the Lord!'"

CHAPTER 14

A MAN WITH DROPSY

1. And it came to pass, when he entered the house of one of the rulers of the Pharisees on the Sabbath to take food, that they watched him. 2. And behold, there was a certain man before him who had the dropsy. 3. And Jesus asked the lawyers and Pharisees, saying, "Is it lawful to cure on the Sabbath?"

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we begin to will, grace begins to accomplish what is started in us. It anticipates us, in order to cure us, it accompanies us in order to conserve spiritual health in us, it anticipates us to call us, it follows us to glorify us; it anticipates us so that we may live piously; is accompanies us to make us live eternally with God." It is a great evil to waste or resist grace. Let us not imitate blind Jerusalem in disregarding grace, so that Jesus will not have to weep over our ruin and we will not merit the same reproof. There is nothing more dangerous for a people than to refuse Jesus Christ, that is, His doctrine, His Commandments, His graces.

3. *Is it lawful to cure on the Sabbath?* Since the Sabbath of the Old Law was substituted by Sunday, the question may be asked in this way: Is it lawful to cure on Sunday? Yes, because it is not a servile work, but one of charity. The third Commandment: Remember thou keep holy the Sabbath Day forbids us to do servile work, that is, manual labour. All servile work is forbidden on holy days only that

4. But they remained silent. And he took and healed him and let him go. 5. Then addressing them, he said, "Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him up on the Sabbath?" 6. And they could give him no answer to these things.

THE LAST SEAT

7. But he also spoke a parable to those invited, observing how they were choosing the first places at table, and he said to him, 8. "When thou art invited to a wedding feast, do not recline in the first place, lest perhaps one more distinguished than thou have been invited by him, 9. and he who invited thee and him come and say to thee, 'Make room for this man'; and then thou begin with shame to take the last place. 10. But when thou art invited, go and recline in the last place; that when he who invited thee comes in, he may say to thee, 'Friend, go up higher!' Tnen thou

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10: Prov. 25, 6f.

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which is not necessary or not justified by piety or some other reasons; on the other hand the third Commandment commands us to worship God on Sunday and holy days of obligation. Without this day of prayer and rest, our soul, occupied with the cares and temporal interests, would soon forget about her last end; and instead of being purified, our heart would degrade itself. During the week we live away from each other; we see very little of one another, on Sunday we find ourselves all united, as in the family, in Church before the Celestial Father, in order to receive His blessings. On this day the faithful gather around their spiritual father and listen to his advice.

wilt be honoured in the presence of all who are at table with thee. 11. For everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted."

POOR GUESTS

12. But he also said to him who had invited him, "When thou givest a dinner or a supper, do not invite thy friends, or thy brethren, or thy relatives, or thy rich neighbours, lest perhaps they also invite thee in return and a recompense be made to thee. 13. But when thou givest a feast, invite the poor, the crippled, the lame, the blind; 14. and blessed shalt thou be, because they have nothing to repay thee with; for thou shalt be repaid at the resurrection of the just."

PARABLE OF A GREAT SUPPER

15. Now when one of those who were at table with him had heard this, he said to him, "Blessed is he who shall feast in the kingdom of God."

16 But he said to him, "A certain man gave a great supper, and he invited many. 17. And he sent his servant at supper time to tell those

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11: 18, 14; Matt. 23, 12.

13: Tob. 4, 7; Prov. 3, 9. 16-24: Matt. 22, 2-14.

16-24. *Supper:* This great supper represents the reign of the Messias, that is, the Church, whether militant on earth or triumphant in Heaven. The *Servant* is Jesus Christ Whose work was continued by the Apostles and preachers (St. Augustine). The sense of the parable is: The first called were the Pharisees, but they refused to come, in fact, they persecuted Jesus; the second were the Publicans, the sinners and invited to come, for everything is now ready. 18. And they all with one accord began to excuse themselves. The first said to them, 'I have bought a farm, and I must go out and see it; I pay thee hold me excused.' 19. And another said, 'I have bought five yoke of oxen, and I am on my way to try them; I pray thee hold me excused.' 20. And another said, 'I have married a wife, and therefore I cannot come.'

21. "And the servant returned, and reported these things to his master. Then the master of the house was angry and said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in here the poor, and the crippled, and the blind, and the lame.' 22. And the servant said, 'Sir, thy order has been carried out, and still there is room.' 23. Then the master said to the servant, 'Go out into the highways and hedges, and make them come in, so that my house may be filled. 24. For I tell you that none of those who were invited shall taste of my supper.'"

FOLLOWING OF CHRIST

25. Now great crowds were going along with him. And he turned and said to them, 26. "If any-

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26: Matt. 10, 37.

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the simple crowds; the third were the Gentiles. The second and the third answered the invitation, the first, instead, were abandoned (Vostè).

26. *Does not hate his father . . . :* With these words Jesus does not command the faithful to hate their loved ones whom elsewhere He orders to be honoured. He simply means that they should not be loved more than He, so that, no matter

one comes to me and does not hate his father and mother, and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. 27. And he who does not carry his cross and follow me, cannot be my disciple.

28. "For which of you, wishing to build a tower, does not sit down first and calculate the outlays that are necessary, whether he has the means to complete it? 29. Lest, after he has laid the foundation and is not able to finish, all who behold begin to mock him, 30. saying, 'This man began to build and was not able to finish!'

31. "Or what king setting out to engage in battle with another king, does not sit down first and consider whether he is able with ten thousand men to meet him who with twenty thousand is coming against him? 32. Or else, whilst the other is yet at a distance, he sends a delegation and asks the terms of peace. 33. So, therefore, every one of you who does not renounce all that he possesses, cannot be my disciple.

34. "Salt is good; but if even the salt loses its strength, what shall it be seasoned with? 35. It is fit neither for the land nor for the manure heap, but must be thrown out. He who has ears to hear, let him hear."

27: Matt. 10, 38; 16, 24, Mark 8, 34.
34: Matt. 5, 13; Mark 9, 49.

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what the Will of God may be, the excessive love for them will not dissuade the faithful from [illegible] it (St. Luke 14: 26).

CHAPTER 15

THE LOST SHEEP

1. Now the publicans and sinners were drawing near to him to listen to him. 2. And the Pharisees and the Scribes murmured, saying, "This man welcomes sinners and eats with them."

3. But he spoke to them this parable, saying, 4. "What man of you having a hundred sheep, and losing one of them, does not leave the ninety-nine in the desert, and go after that which is lost, until he finds it? 5. And when he has found it, he lays it upon his shoulders rejoicing. 6. And on coming home he calls together his friends and neighbours, saying to them, 'Rejoice with me, because I have found my sheep that was lost.' 7. I say to you that, even so, there will be joy in heaven over one sinner who repents, more than over ninety-nine just who have no need of repentance.

THE LOST COIN

8. "Or what woman, having ten drachmas, if she loses one drachma, does not light a lamp and sweep the house and search carefully until she finds it? 9. And when she has found it, she calls together her friends and neighbours, saying, 'Re-

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4-7: Matt. 18, 12-14.

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1. This is the chapter of mercy. The parables of the Lost sheep and of the Lost Coin point out the mercy of God Who goes in sea ch of the lost soul: that of the Prodigal Son shows His mercy which lovingly embraces the repentant soul.

joice with me, for I have found the drachma that I had lost.' 10. Even so, I say to you, there will be joy among the angels of God over one sinner who repents."

THE PRODIGAL SON

11. And he said, "A certain man had two sons. 12. And the younger of them said to his father, 'Father, give me the share of the property that falls to me.' And he divided his means between them.

13. "And not many days later, the younger son gathered up all his wealth, and took his journey into a far country; and there he squandered his fortune in loose living. 14. And after he had spent

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13. *Squandered his fortune in loose living:* Unfortunately this is the life of many—both young and old! The sixth Commandment forbids adultery. It forbids us all impurity and immodesty in words, looks, and actions, whether alone or with others. It commands us to be pure and modest in our behaviour, having the greatest respect for our own person as well as for that of others, as works of God and temples where He dwells with His presence and grace.

There are several means of preserving the virtue of chastity, some are to be used always, others depending on the occasion: 1. *To really want to live chaste*, although taking into account that is not an easy task. 2. *Things to know*, that is, to know the baseness of this sin and how many are the snares against chastity; on the other hand, to know how great the advantages of chastity are. 3. *Things to avoid:* Evil thoughts and fantasies must be avoided; in a particular way, idleness, revelry, improper use of the eyes, affected and brazen fashions, bad companions, base or equivocal discourses; lascivious and immoral dances, songs and music, indecent literature and all, there came a grievous famine over that country, and he began himself to suffer want. 15. and he went and joined one of the citizens of that country, who sent him to his farm to feed swine. 16. And he longed to fill himself with the pods that the swine were eating, but no one offered to give them to him.

17. "But when he came to himself, he said, 'How many hired men in my father's house have bread in abundance, while I am perishing here with hunger! 18. I will get up and go to my father, and will say to him, Father, I have sinned against heaven and before thee. 19. I am no longer worthy to be called thy son; make me as one of thy hired men.' 20. And he arose and went to his father.

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shows, indecent statues and pictures, that is, all that is a serious occasion to sin against purity. 4. *Things to do*: it is necessary to live harmoniously in the family and find consolation and peace therein; go to confession and Holy Communion frequently; meditate on the Passion of our Saviour; pray to God and the Blessed Mother with humility and diligence, accompanying the prayers with alms and good works to our neighbour; read good, edifying books, real mortification of the body and the senses according to the needs (Matt. 17: 20).

17-22. The various acts required to make a good confession are expressed in these verses. If you have followed the prodigal son in his straying from God, follow him now in his return to Him. Make a good confession; and God will embrace you with the same goodness of that father.

What and how many things are necessary to make a good confession? Five things are required: 1. to examine my conscience (v. 17); 2. be sorry for my sins (v. 18-19); 3. make a firm resolution to not sin again (v. 20); 4. confess my sins;

"But while he was yet a long way off, his father saw him and was moved with compassion, and ran and fell upon his neck and kissed him. 21. And the son said to him, 'Father, I have sinned against heaven and before thee. I am no longer worthy to be called thy son.' 22. But the father said to his servants, 'Fetch quickly the best robe and put it on him, and give him a ring for his finger and sandals for his feet; 23. and bring out the fattened calf and kill it, and let us eat and

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5. say the penance given by the priest (v. 21). *When he came to himself:* One comes to himself with the examination of conscience. Here are the encouraging words of St. Bernard: "We believe and teach that a soul, even though burdened with vice, entangled in sins, precipitated in pleasures, prisoner, chained to her body, in the depth of filth, nailed to the flesh, tormented by cares, pastime of error and of falsehood, bait of desperation, corrupt, dead, condemned to Hell before time, can always come to herself and not only conceive the hope of pardon and of mercy, but convert herself and aspire to the nuptials of the Lamb. No, do not fear of making an alliance with God; do not fear to bend to the sweet and light yoke of divine love."

I will say to him, Father, I have sinned . . .: this is contrition. Sorrow or contrition is that displeasure or hatred of sins committed which makes us propose not to sin again. Sorrow for sins is so essential to the Sacrament of Penance that God Himself, although omnipotent, cannot forgive the sins of one who does not repent. St. Bernard says: "Sincere sorrow for having sinned is an infinitely desirable treasure: it brings an infinite joy to the soul of man and obtains great energy for the will".

And he arose and went . . . : that is, as soon as he made his resolution, he immediately put it into practice. A resolution is the firm will to never more commit sins and to flee the occasions of sin." "Many," said St. Augustine, "frequently make merry; 24. because this my son was dead, and has come to life again; he was lost, and is found.' And they began to make merry.

25. "Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. 26. And calling one of the servants he inquired what this meant. 27. And

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confess to be sinners, but in the meantime they take pleasure in sinning. Their word is a confession, not a change; they uncover the wounds of their soul, but they do not cure them; they confess the offence, but they do not cancel it. Only hatred of sin and love of God constitute a real contrition."

While he was yet a long way off ... : Observe how that good father, who is a figure of God, has already forgiven his son even before he confessed his sins. As soon as the soul has made a perfect act of contrition, God immediately forgives, even if she cannot yet make her confession. St. Cyril and St. Thomas tell us: "Never despair of forgiveness and of God's friendship: do not lose heart because of the enormity and multitude of your failures, nor of the habit to commit sin: the mercy which God offers and promises to those who repent infinitely surpasses all our excesses."

Father, I have sinned. . . . : after having acknowledged his sin (examination of conscience), repented (contrition), and he came to his father (efficacious resolution). Now he confesses. Confession is the accusation or the telling of one's sins to the Priest in order to obtain absolution. We are obliged to confess all mortal sins which have not been confessed yet or not confessed well; it is well to confess our venial sins too. He who, because of shame, keeps back a mortal sin in confession, does not make a good confession but commits a sacrilege. Hence he who knows that he did not make a good confession must repeat all his badly made confessions and accuse himself of the sacrileges he has committed. Our confession must be humble, sincere and entire. St. Ambrose thus comments on the words, "Father I have sinned!" "Behold the true he said to him, 'Thy brother has come, and thy father has killed the fattened calf, because he has got him back safe.' 28. But he was angered and would not go in.

"His father, therefore, came out and began to entreat him. 29. But he answered and said to his father, 'Behold, these many years I have been serving thee, and have never transgressed one of thy commands; and yet thou hast never given me a kid that I might make merry with my friends. 30. But when this thy son comes, who has devoured his means with harlots, thou hast killed for him the fattened calf.'

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confession made to God, Author of nature, Model of mercy, Judge of error: God knows all things, yet He requires a sincere confession of our sins . . . In vain you will seek to deceive Him Who sees all; you run no risk in telling Him what He already knows."

I am no longer worthy . . . : The son wanted to finish expressing what he had proposed: "Make me as one of thy hired men" in penance of and in satisfaction for the insult I gave you. But the father does not give him time. Satisfaction or sacramental penance is a good work given by the Confessor as a punishment and correction of the sinner and an expiation of the temporal punishment due to sin. The father does not impose any particular works, but accepts as satisfaction the son's humiliation and his sincere conversion. If only all those who confess themselves would give such satisfaction to God! One derives more satisfaction in crying for his sins than in committing them. "In order to taste the peace of a good conscience," said Bossuet, "one's conscience must be clean and purified, and no water can do this except the tears of the heart. Flow, then, oh tears of compunction, flow as a torrent, wash this stained conscience, this profaned

31. "But he said to him, 'Son, thou art always with me, and all that is mine is thine; 32 but we were bound to make merry and rejoice, for this thy brother was dead, and has come to life; he was lost, and is found.'"

CHAPTER 16

THE UNJUST STEWARD

1. And he said also to his disciples, "There was a certain rich man who had a steward, who was reported to him as squandering his possessions. 2. And he called him and said to him, 'What is this that I hear of thee? Make an accounting of thy stewardship, for thou canst be steward no longer.'

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heart and give me that divine joy that is the fruit of justice and innocence."

Fetch quickly the best robe . . . : the best robe does not signify only grace, but the abundance of grace with which God inundates the soul which sincerely returns to Him. That is how willing He is to absolve! Absolution is the sentence with which, in God's Name, the Priest remits the sins of the penitent. Note how happy the father is and with him all the household. When a sinner is converted, God is happy, the Angels rejoice, Heaven exults and the Church is filled with consolation.

31. *All that is mine is thine:* St. Theresa of the Child Jesus thus commented on this phrase for herself: "God is my Father, I am His daughter, hence all that God possesses is mine." This is very true! In fact, the more we belong to God, the more His things are ours. How rich, therefore, is the soul in the grace of God! It is not necessary to have money in order to possess all God's goods, all we must do is to love Him in this life.

3. And the steward said within himself, 'What shall I do, seeing that my master is taking away the stewardship from me? To dig I am not able; to beg I am ashamed. 4. I know what I shall do, that when I am removed from my stewardship they may receive me into their houses.' 5. And he summoned each of his master's debtors and said to the first, 'How much dost thou owe my master?" 6. And he said, 'A hundred jars of oil.' He said to him, 'Take thy bond and sit down at once and write fifty.' 7. Then he said to another, 'How much dost thou owe?' He said, 'A hundred kors of wheat.' He said to him, 'Take thy bond and write eighty.'

8. "And the master commended the unjust steward, in that he had acted prudently; for the children of this world, in relation to their own generation, are more prudent than the children of the light. 9. And I say to you, make friends for yourselves with the mammon of wickedness, so that when you fail they may receive you into the everlasting dwellings.

10. "He who is faithful in a very little thing is faithful also in much; and he who is unjust in a very little thing is unjust also in much. 11. Therefore, if in the case of the wicked mammon you have not proved faithful, who will entrust to you what is true? 12. And if in the case of what belongs to another you have not proved faithful,

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6-7. The *Jar* used by the Jews contained 40 litres, the *Kor* [illegible] litres.

who will give you what is your own? 13. No servant can serve two masters; for either he will hate the one and love the other, or else he will stand by the one and despise the other. You cannot serve God and mammon."

PRETENCES OF THE PHARISEES

14. Now the Pharisees, who were fond of money, were listening to all these things, and they began to sneer at him. 15. And he said to them, "You are they who declare yourselves just in the sight of men, but God knows your heart; for that which is exalted in the sight of men is an abomination before God. 16. Until John came, there were the Law and the Prophets; since the kingdom of God is being preached, and everyone is forcing his way into it. 17. For it is easier for heaven and earth to pass away than for one little of the Law to fail.

18. "Everyone who puts away his wife and

13: Matt. 6, 24.

16: Matt. 11, 12f.—18: Matt. 5, 32; Mark 10, 11f; 1 Cor. 7, 10.

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12. *What belongs to another* are the goods of the world; so-called, because, the redeemed, although still in this world is no longer of this world because he has entered the kingdom of God. Hence earthly goods are as foreign things to him: in fact, when he dies he cannot take them with him but they are passed on to someone else, that is, they remain here on earth. *Your own* are the graces which God infuses in our soul, the merits which we earn with our good works, and Heaven for which we are destined. Human goods are of much less value than supernatural goods.

marries another commits adultery; and he who marries a woman who has been put away from her husband commits adultery.

THE RICH MAN AND LAZARUS

19. "There was a certain rich man who used to clothe himself in purple and fine linen, and who feasted every day in splendid fashion. 20. And there was a certain poor man, named Lazarus, who lay at his gate, covered with sores, 21. and longing to be filled with the crumbs that fell from the rich man's table; even the dogs would come and lick his sores. 22. And it came to pass that the poor man died and was borne away by the angels into Abraham's bosom; but the rich man also died and was buried in hell. 23. And lifting up his eyes, being in torments, he saw Abraham

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22. *He was borne away by the Angels into Abraham's bosom:* Before the coming of Christ, the expression "Abraham's bosom" meant Limbo where the just reposed after death: after Christ it means Heaven where the Blessed sojourn (St. Augustine).

Speaking of Lazarus, St. John Chrysostom exclaimed: "Whoever you are, rich or poor, you saw him despised in the rich man's vestibule, now look at him radiant in Abraham's bosom; you saw him when he was lying at the gate, surrounded by dogs which licked his sores, now contemplate him surrounded by the Angels; then you saw him in the most squalid poverty, now look at him among the sweetest delights; you saw him in hunger, now look at him with an abundance of every good; you saw him in the struggle, now observe him as the crowned victor; you saw his afflictions, now see his reward".

And was buried, that is, on earth he was given a splendid [illegible] afar off and Lazarus in his bosom. 24. And he cried out and said, 'Father Abraham, have pity on me, and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am tormented in this flame.'

25. "But Abraham said to him, 'Son, remember that thou in thy lifetime hast received good things, and Lazarus in like manner evil things; but now here he is comforted whereas thou art tormented. 26. And besides all that, between us and you a great gulf is fixed, so that they who wish to pass over from this side to you cannot, and they cannot cross from your side to us.'

27. "And he said, 'Then, father, I beseech thee to send him to my father's house, 28. for I have five brothers, that he may testify to them, lest they too come into this place of torments.' 29. And Abraham said to him, 'They have Moses and the Prophets, let them hearken to them.' 30. But

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into the depths of Hell. Evidently the rich man descended into Hell with his soul and not with his body. Hence Hell exists, and those who say: "When we are dead all is dead", are in profound error. Jesus teaches that when the body dies, the soul lives on.

24. *I am tormented in this flame:* Meditate on this terrible truth and propose to avoid Hell at any cost. The means to avoid Hell are: 1. to will it; 2. to pray: he who prays will be saved; 3. to think of it, that is, let us descend into Hell while in life if we do not wish to fall into it after death; 4. to avoid sin, and to frequent the Sacraments; 5. to do good to our neighbour. "O rich man," cried St. Augustine, "how can you dare ask for a drop of water, you, who on earth denied Lazarus even a piece of bread?"

he answered, 'No, father Abraham, but if someone from the dead goes to them, they will repent.' 31. But he said to him, 'If they do not hearken to Moses and the Prophets, they will not believe even if someone rises from the dead.' "

CHAPTER 17

AVOIDING SCANDAL

1. And he said to his disciples, "It is impossible that scandals should not come; but woe to him through whom they come! 2. It were better for him if a millstone were hung about his neck and he were thrown into the sea, than that he should cause one of these little ones to sin.

FORGIVENESS OF INJURIES

3. "Take heed to yourselves. If thy brother sin, rebuke him; and if he repent, forgive him. 4. And if seven times in the day he sin against thee, and seven times in the day turn back to thee, saying, 'I repent,' forgive him."

EFFICACY OF FAITH

5. And the apostles said to the Lord, "Increase our faith." 6. And the Lord answered, "If you have faith even like a mustard seed, you will say to this mulberry tree, 'Be uprooted and be planted in the sea,' and it will obey you.

1: Matt. 18, 7; Mark 9, 41.—3: Lev. 19, 17; Ecclus. 19, 13; Matt. 18, 15.—6: Matt. 17, 19; Mark 11, 23.

THE UNPROFITABLE SERVANT

7. "But which of you is there, having a servant ploughing or tending sheep, who will say to him on his return from the field, 'Come at once and recline at table!' 8. But will he not say to him, 'Prepare my supper, and gird thyself and serve me till I have eaten and drunk; and afterwards thou thyself shalt eat and drink'? 9. Does he thank that servant for doing what he commanded him? 10. I do not think so. Even so you also, when you have done everything that was commanded you, say, 'We are unprofitable servants; we have done what it was our duty to do.' "

TEN LEPERS

11. And it came to pass as he was going to Jerusalem, that he was passing between Samaria and Galilee. 12. And as he was entering a certain village, there met him ten lepers, who stood afar off 13. and lifted up their voice, crying, "Jesus, master, have pity on us." 14. And when he saw them he said, "Go, show yourselves to the priests." And it came to pass as they were on their way, that they were made clean. 15. But one of them, seeing that he was made clean, returned, with a

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14: Lev. 13, 2-17.

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14. *Go, show yourselves to the Priests:* He sends them to show themselves because the Mosaic Law did not permit the lepers to return to society without first showing themselves to the Priests who judged whether they were clean or not. Leprosy is to the body what sin is to the soul. Therefore, in the New Law, Jesus Christ imposed the obligation upon

loud voice glorifying God, 16. and he fell on his face at his feet, giving thanks; and he was a Samaritan.

17. But Jesus answered and said, "Were not the ten made clean? But where are the nine? 18. Has no one been found to return and give glory to God except this foreigner?" 19. And he said to him, "Arise, go thy way, for thy faith has saved thee."

COMING OF THE KINGDOM OF GOD

20. And on being asked by the Pharisees, "When is the kingdom of God coming?" he answered and said to them, "The kingdom of God comes unawares. 21. Neither will they say, 'Behold, here it is,' or 'Behold, there it is.' For behold, the kingdom of God is within you."

22. But he said to the disciples, "The days will come when you will long to see one day of the

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us to confess our sins to the Priest in order to be forgiven. "Let no one say: I confess my sins secretly to God, it is enough that He Who is to forgive me knows the penance I make in my heart. If this were the case, Jesus would not have sent the lepers to the Priests nor would He have said to the Apostles. That which you will loose on earth will be loosed in Heaven. If God had given us the power to open Heaven by ourselves, His having given the keys to the Church would be useless. It is not enough to confess ourselves to God, therefore, but we must confess ourselves to those who received from Him the power to loose and to bind" (St. Augustine).

21. *Is within you,* that is, in your souls; for this reason He is not noticed, when He comes (Fillion). Others, however, translate: He is among you.

Son of Man, and will not see it. 23. And they will say to you, 'Behold, here he is; behold, there he is.' Do not go, nor follow after them. 24. For as the lightning when it lightens flashes from one end of the sky to the other, so will the Son of Man be in his day. 25. But first he must suffer many things and be rejected by this generation.

26. "And as it came to pass in the days of Noe, even so will it be in the days of the Son of Man. 27. They were eating and drinking, they were marrying and giving in marriage, until the day when Noe entered the ark, and the flood came and destroyed them all. 28. Or as it came to pass in the days of Lot. They were eating and drinking, they were buying and selling, they were planting and building; 29. but on the day that Lot went out from Sodom, it rained fire and brimstone from the heaven and destroyed them all. 30. In the same wise will it be on the day that the Son of Man is revealed. 31. In that hour let him who is on the housetop and his goods in the house, not go down to take them away; and likewise let him who is in the field not turn back. 32. Remember Lot's wife. 33. Whoever tries to save his life will lose it; and whoever loses it will preserve it. 34. I say to you, on that night there will be two on one bed; one will be taken, and the other will be left. 35. Two women will be

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23: Matt. 24, 23; Mark 13, 21.—26: Gen. 7, 7; Matt. 24, 37. 29: Gen. 19, 15-24.—33: 9, 24; Matt. 10, 39; Mark 8, 35; John 12, 25.—34: Matt. 24, 40f; 1 Thess. 4, 15.

grinding together; one will be taken, and the other will be left. Two men will be in the field; one will be taken, and the other will be left."

36. And they answered and said to him, "Where, Lord? 37. He said to them, "Wherever the body is, there will be the eagles be gathered together."

CHAPTER 18

THE GODLESS JUDGE

1. And he also told them a parable — that they must always pray and not lose heart — 2. saying, "There was a judge in a certain town who did not fear God and did not respect man. 3. Now there was a certain widow in that town, and she kept coming to him, saying, 'Do me justice against my adversary.' 4. And he would not for a long time. But afterwards he said within himself, 'Although I do not fear God, nor even respect man, 5. yet because this widow bothers me, I will do her justice, lest by her continual coming she finally wear me out.'"

6. And the Lord said, "Hear what the unjust judge says; 7. and will not God avenge his elect, who cry to him day and night? And will he be slow to act in this case? 8. I tell you that he will avenge them quickly. Yet when the Son of Man comes, will he find, do you think, faith on the earth?"

1: 11, 5-8; Ecclus. 18, 22; 1 Thess. 5, 17.

THE PHARISEE AND THE PUBLICAN

9. But he spoke this parable also to some who trusted in themselves as being just and despised others. 10. "Two men went up to the temple to pray, the one a Pharisee and the other a publican. 11. The Pharisee stood and began to pray thus within himself: 'O God, I thank thee that I am not like the rest of men, robbers, dishonest, adulterers, or even like this publican. 12. 'I fast twice a week; I pay tithes of all that I possess.' 13. But the publican, standing afar off, would not so much as lift up his eyes to heaven, but kept striking his breast, saying, 'O God, be merciful to me the sinner!'

10-14. *Two men went up to the temple to pray . . .*: Observe that two men went to pray. Many, instead, think that prayer is reserved for the women and children. Man must remember that he is the head of the woman and of the family, therefore he has the grave obligation to give good example and to be the first to pray, so that God the Father, Whom he represents on earth, will bless his work. Prayer is the elevation of our mind to God. But if our mind thinks of something else while our mouth prays, can we say that it is elevated to God? Certainly not. Although God is so good and condescending, nevertheless there are certain rules to be followed which cannot be neglected when treating with Him, if we wish to obtain what we ask. "As you prepare yourself to appear before God, in prayer, so God will show Himself to you: as He will find you, so you will find Him" (St. Bernard). He who begins to pray without preparing himself, does not placate God with his prayer, especially if he continues to keep sin in his soul without repenting, but he tempts and irritates Him with his irreverence.

14. "I tell you, this man went back to his home justified rather than the other; for everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted."

JESUS BLESSES THE CHILDREN

15. Now they were bringing the babes also to him that he might touch them; but when the disciples saw it, they rebuked them. 16. But Jesus called them together and said, "Let the little children come to me, and do not hinder them, for of such is the kingdom of God. 17. Amen I say to you, whoever does not accept the kingdom of God as a little child will not enter into it."

THE DANGER OF RICHES

18. And a certain ruler asked him, saying, "Good Master, what shall I do to gain eternal life?" 19. But Jesus said to him, "Why dost thou call me good? No one is good but only God. 20. Thou knowest the commandments: Thou shall not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and mother." 21. And he said, "All these

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18-30: 10, 25-28; Matt. 19, 16-29; Mark 10, 17-30.—20: Ex. 20, 12-16.

The Pharisee stood . . . : the Jews prayed standing up.

20. *Thou shalt not kill:* the strength of this Commandment alone is sufficient to protect the life of each one, especially that of the weak. We are all children of the same Father, all made to the image of God hence, not only should we not kill

I have kept ever since I was a child." 22. But when Jesus hard this he said to him, "One thing is still lacking to thee; sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me." 23. When he heard these things, he was much grieved, for he was very rich.

24. But Jesus, seeing him become sad, said, "With what difficulty will they who have riches enter the kingdom of God! 25. For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God." 26. And they who heard it said, "Who then can be saved?" 27. He said to them, "Things that are impossible with men are possible with God."

28. And Peter said, "Behold, we have left all and followed thee." 29. And he said to them, "Amen I say to you, there is no one who has left house, or parents, or brothers, or wife, or children, for the sake of the kingdom of God, 30. who shall not receive much more in the present time, and in the age to come life everlasting."

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one another, but we should love one another. The fifth Commandment forbids murder and suicide, also fighting, anger, hatred, revenge, drunkenness, and bad example. This Commandment not only forbids the killing of someone with one's own hands, but also forbids the bringing about of someone's death by helping, by counselling or by any other means. It commands us to love everyone, even our enemies and to make reparation for corporal or spiritual harm done to our neighbour." "With three things My spirit is pleased," says God through the mouth of Ecclesiasticus (25: 1-2): "the con-

THE THIRD PREDICTION OF THE PASSION

31. But Jesus taking to himself the Twelve said to them, "Behold, we are going up to Jerusalem, and all things that have been written by the prophets concerning the Son of Man will be accomplished. 32. For he will be delivered to the Gentiles, and will be mocked and scourged and spit upon; 33. and after they have scourged him, they will put him to death; and on the third day he will rise again."

34. And they understood none of these things and this saying was hidden from them, neither did they get to know the things that were being said.

VI

A BLIND MAN AT JERICHO

35. Now it came to pass as he drew near to Jericho, that a certain blind man was sitting by

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31-34: Matt. 20, 17-19; Mark 10, 32-34.
35-43: Matt. 20, 29-34; Mark 10, 46-52.

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cord of brethren and the love of neighbours, and man and wife who agree well together." "Charity," wrote Richard of St. Victor, "is the life of faith, the strength of hope, the mainspring of all virtues. Charity regulates life, inflames the heart, directs the actions, corrects abuses and establishes habits. It is courageous in adversities, but more animated in prosperity; despises caresses and in the meantime makes one [illegible] incomparable [illegible] sweetness."

the wayside, begging; 36. but hearing a crowd passing by, he inquired what this might be. 37. And they told him that Jesus of Nazareth was passing by. 38. And he cried out, saying, "Jesus, Son of David, have mercy on me!" 39. And they who went in front angrily tried to silence him. But he cried out all the louder, "Son of David, have mercy on me!" 40. Then Jesus stopped and commanded that he should be brought to him. And when he drew near, he asked him, 41. saying, "What wouldst thou have me do for thee?" And he said, "Lord, that I may see." 42. And Jesus said to him, "Receive thy sight, thy faith hath saved thee." 43. And at once he received his sight, and followed him, glorifying God. And all the people upon seeing it gave praise to God.

CHAPTER 19

ZACCHAEUS THE PUBLICAN

1. And he entered and was passing through Jericho. 2. And behold there was a man named Zacchaeus; and he was a leading publican, and he was rich. 3. And he was trying to see Jesus, who he was, but could not, on account of the crowd, because he was small of stature. 4. So he ran on ahead and climbed up into a sycamore tree to see him, for he was going to pass that way.

5. And when Jesus came to the place, he looked up and saw him, and said to him, "Zacchaeus, make haste and come down; for I must stay in thy house today."

6. And he made haste and came down, and welcomed him joyfully. 7. And upon seeing it all began to murmur, saying, "He has gone to be the guest of a man who is a sinner." 8. But Zacchaeus stood and said to the Lord, "Behold, Lord, I give one-half of my possessions to the poor, and if I have defrauded anyone of anything, I restore it fourfold." 9. Jesus said to him, "Today salvation has come to this house, since he, too, is a son of Abraham. 10. For the Son of Man came to seek and to save what was lost."

PARABLE OF THE GOLD PIECES

11. Now as they were listening to these things, he went on to speak a parable, because he was near Jerusalem, and because they thought that the kingdom of God was going to appear immediately.

12. He said therefore, "A certain nobleman went into a far country to obtain for himself a kingdom and then return. 13. And having summoned ten of his servants, he gave them ten gold pieces and said to them, 'Trade till I come.'

14. "But his citizens hated him; and they sent a delegation after him to say, 'We do not wish this man to be king over us.' 15. And it came to pass when he had returned, after receiving the kingdom, that he ordered the servants to whom he had given the money to be called to him in order that he might learn how much each one had made by trading.

10: Matt. 18, 1.—12: Matt. 25, 14.

16. "And the first came, saying, 'Lord, thy gold piece has earned ten gold pieces.' 17. And he said to him, 'Well done, good servant; because thou hast been faithful in a very little, thou shalt have authority over ten towns.'

18. "Then the second came, saying, 'Lord, thy gold piece has made five gold pieces.' 19. And he said to him, 'Be thou also over five towns.'

20. "And another came, saying, 'Lord, behold thy gold piece, which I have kept laid up in a napkin; 21. for I feared thee, because thou art a stern man. Thou takest up what thou didst not lay down, and thou reapest what thou didst not sow. 22. He said to him, 'Out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I am a stern man, taking up what I did not lay down and reaping what I did not sow. 23. Why, then, didst thou not put my money in a bank, so that I on my return might have got it with interest?' 24. And he said to the bystanders, 'Take away the gold piece from him, and give it to him who has the ten gold pieces.' 25. But they said to him, 'Lord, he has ten gold pieces.'

26. "I say to you that to everyone who has shall be given; but from him who does not have, even that which he has shall be taken away. 27. But as for these my enemies, who did not want me to be king over them, bring them here and slay them in my presence."

26: 8, 18; Matt. 13, 12; 25, 29; Mark 4, 25.

28. And when he had said these things, he went ahead, going up to Jerusalem.

TRIUMPHAL ENTRY INTO JERUSALEM

29. And it came to pass, when he drew near to Bethphage and Bethany, at the mountain called Olivet, that he sent two of his disciples, 30. saying, "Go into the village opposite; on entering it you will find a colt of an ass tied, upon which no man ever yet sat; loose it and bring it. 31. And if anyone ask you, 'Why are you loosing it?' you shall answer him thus, 'Because the Lord has need of it.'"

32. And they who were sent went away and found the colt standing, even as he had told them. 33. And as they were loosing the colt, its owners said to them, "Why are you loosing the colt?" 34. And they replied, "Because the Lord has need of it."

35. And they brought it to Jesus, and throwing their cloaks over the colt they set Jesus on it. 36. And as he went, they kept spreading their cloaks upon the road. 37. And when he was drawing near, being by now at the descent of the Mount of Olives, the whole company of the disciples began to rejoice and to praise God with a loud voice for all the miracles that they had seen, 38. saying,

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29-38: Matt. 21, 1-9; Mark 11, 1-10; John 12, 12-15.

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29. *Bethphage*, a small village of Priests on Mount Olivet, about a kilometre from Jerusalem.

"Blessed is he who comes as king, in the name of the Lord! Peace in heaven, and glory in the highest!"

39. And some of the Pharisees from the crowds said to him, "Master, rebuke thy disciples." 40. He said to them, "I tell you that if these keep silence, the stones will cry out."

41. And when he drew near and saw the city, he wept over it, saying, 42. "If thou hadst known, in this thy day, even thou, the things that are for thy peace! But now they are hidden from thy eyes. 43. For days will come upon thee when thy enemies will throw up a rampart about thee, and surround thee and shut thee in on every side, 44. and will dash thee to the ground and thy children within thee, and will not leave in thee one stone upon another, because thou hast not known the time of thy visitation."

CLEANSING OF THE TEMPLE

45. And he entered the temple, and began to cast out those who were selling and buying in it, 46. saying to them "It is written, 'My house is a house of prayer,' but you have made it a den of thieves."

47. And he was teaching daily in the temple. But the chief priests and the Scribes and the leading men of the people sought to destroy him; 48.

41-44: 13, 34f; 23, 28-31.—44: 21, 6; Matt. 24, 2; Mark 13, 2.

45f: Matt. 21, 12f; Mark 11, 15-17; John 2, 14-16.—46: Isa. 56, 7; Jer. 7, 11.

but they found nothing that they could do to him, for all the people hung upon his words.

CHAPTER 20

THE AUTHORITY OF JESUS

1. And it came to pass on one of the days, as he was teaching the people in the temple and preaching the gospel, that the chief priests and Scribes together with the elders came up 2. and spoke to him, saying, "Tell us, by what authority dost thou do these things? Or who is it that gave thee this authority?" 3. But he answered and said to them, "I also will ask you one question. Answer me: 4. was the baptism of John from heaven, or from men?" 5. But they began to argue among themselves, saying, "If we say, 'From heaven,' he will say, 'Why then did you not believe him?' 6. But if we say, 'From men,' all the people will stone us; for they are convinced that John was a prophet." 7. And they answered that they did not know whence it was. 8. Then Jesus said to them, "Neither do I tell you by what authority I do these things."

PARABLE OF THE VINE-DRESSERS

9. But he began to speak to the people this parable: "A man planted a vineyard, and let it out to vine-dressers, and went abroad for a long time.

1-8: Matt. 21, 23-27; Mark 11, 27-33.

9-19: Matt. 21, 33-46; Mark 12, 1-12; Is. 5, 1; Jer. 2, 21.

10. And at the proper time he sent a servant to the vine-dressers, that they might give him part of the fruit of the vineyard; but they beat him and sent him away empty-handed. 11. And he sent yet a second servant; but him also they beat, and treated shamefully and sent away empty-handed. 12. And he sent yet a third; but him also they wounded and cast out. 13. But the owner of the vineyard said, 'What shall I do? I will send my beloved son; perhaps when they see him, they will respect him.'

14. "But the vine-dressers, on seeing him, argued with one another, saying, 'This is the heir; let us kill him, that the inheritance may become ours.' 15. So they cast him out of the vineyard and killed him. What therefore will the owner of the vineyard do to them? 16. He will come and destroy those vine-dressers, and will give the vineyard to others."

Upon hearing this, they said to him, 'By no means." 17. But he looked on them and said, "What then is this that is written, 'The stone which the builders rejected, has become the corner stone? 18. Everyone who falls upon that stone will be broken to pieces; but upon whomever it falls, it will grind him to powder."

19. And the chief priests and the Scribes sought to lay hands on him that very hour, but they feared the people; for they knew that he had aimed this prable at them.

17: Ps. 117, 22; Isa. 28, 16.

TRIBUTE TO CAESAR

20. So watching their opportunity, they sent forth spies, who should pretend to be just men, that they might trap him in his talk and deliver him up to the ruling power and to the authority of the procurator. 21. And they asked him, saying "Master, we know that thou speakest and teachest rightly, and showest no favour to any, but teachest the way of God in truth. 22. Is it lawful for us to give tribute to Caesar, or not?" 23. But knowing their craftiness, he said to them, "Why do you test me? 24. Show me a denarius. Whose image and inscription does it bear?" Answering, they said, "Caesar's." 25. And he said to them, "Render, therefore, to Caesar the things that are Caesar's, and to God the things that are God's." 26. And they could not take hold of what he said before the people; and marvelling at his answer, they kept silence.

THE SADDUCEES AND THE RESURRECTION

27. Now there came to him certain of the Sadducees, who say that there is no resurrection, and they questioned him, 28. saying, "Master, Moses has written for us: 'If a man's brother die, having a wife, and he be childless, his brother

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20-38: Matt. 22, 15-32; Mark 12, 13-27.—25: Rom. 13, 7.—28: Deut. 25, 5.

shall take the widow and raise up issue to his brother.' 29. Now there were seven brothers. And the first took a wife and died childless. 30. And the next took her and he also died childless. 31. Then the third took her; and in like manner all seven, and they died without leaving children. 32. Last of all the woman also died. 33. At the resurrection, therefore, of which of them will she be wife? For the seven had her as wife."

34. And Jesus said to them, "The children of the world marry and are given in marriage. 35. But those who shall be accounted worthy of that world and the resurrection from the dead, neither marry nor take wives. 36. For neither shall they be able to die any more, for they are equal to the angels, and are sons of God, being sons of the resurrection. 37. But that the dead rise, even Moses showed in the passage about the Bush, when he calls the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 38. Now he is not the God of the dead, but of the living, for all live to him."

39. And certain of the Scribes answered and said, "Master, thou hast said well." 40. And they did not dare to question him any further.

THE SON OF DAVID

41. But he said to them, "How do they say that the Christ is the Son of David? 42. For David him-

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37: Ex. 3, 6. 15f.—41-44: Ps. 109, 1; Matt. 22, 41-45; Mark 12, 35-37.

self says in the Book of Psalms, 'The Lord said to my Lord: Sit at my right hand, 43. till I make thy enemies thy footstool.' 44. David therefore calls him 'Lord,' how, then, is he his son?"

HYPOCRISY OF THE SCRIBES AND PHARISEES

45. And in the hearing of all the people he said to his disciples, 46. "Beware of the Scribes, who like to walk about in long robes, and love greetings in the market place, and front seats in the synagogues and first places at suppers; 47. who devour the houses of the widows, making pretence of long prayers. These shall receive a heavier sentence."

CHAPTER 21

THE WIDOW'S MITE

1. But looking up he saw the rich who were putting their gifts into the treasury. 2. And he saw also a certain poor widow putting in two mites. 3. And he said, "Truly I say to you, this poor widow has put in more than all. 4. For all these out of their abundance have put in as gifts to God; but she out of her want has put in all that she had to live on."

45-47: 11, 43; Matt. 23, 1-12; Mark 12, 38-40.—21, 1-4; Mark 12, 41-44.

DESTRUCTION OF JERUSALEM
AND END OF THE WORLD

5. And as some were saying of the temple that it was adorned with beautiful stones and offerings, he said, 6. "As for these things that you behold, the days will come in which there will not be left one stone upon another that will not be thrown down." 7. And they asked him, saying, "Master, when are these things to happen, and what will be the sign when these things will begin to come to pass?"

8. And he said, "Take care not to be led astray. For many will come in my name, saying, 'I am he,' and, 'The time is at hand.' Do not, therefore, go after them. 9. But when you hear of wars and insurrections, do not be terrified; these things must first come to pass but the end will not be at once." 10. Then he said to them, "Nation will rise against nation, and kingdom against kingdom; 11. and there will be great earthquakes in various places, and pestilences and famines, and there will be terrors and great signs from heaven.

12. "But before all these things they will arrest you and persecute you, delivering you up to the synagogues and prisons, dragging you before kings and governors for my name's sake. 13. It shall lead to your bearing witness. 14. Resolve therefore in your hearts not to meditate before-

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5-36: Matt. 24, 1-51; Mark 13, 1-37.—6: 19, 43f.
12-19: 12, 11f; Matt. 10, 17-22.

hand how you are to make your defence. 15. For I myself will give you utterance and wisdom, which all your adversaries will not be able to resist or gainsay. 16. But you will be delivered up by your parents and brothers and relatives and friends; and some of you they will put to death. 17. And you will be hated by all for my name's sake; 18. yet not a hair of your head shall perish. 19. By your patience you will win your souls.

DESTRUCTION OF JERUSALEM

20. "And when you see Jerusalem being surrounded by an army, then know that her desolation is at hand. 21. Then let those who are in Judea flee to the mountains; and let those who are in her midst go out, and let those who are in the country not enter her. 22. For these are days of vengeance, that all things that are written may be fulfilled. 23. But woe to those who are with child, or have infants at the breast in those days! For there will be great distress over the land, and wrath upon this people. 24. And they will fall by the edge of the sword, and will be led away as captive to all the nations. And Jerusalem will be trodden down by the Gentiles, until the times of the nations be fulfilled.

THE SIGNS OF THE LAST DAY

25. "And there will be signs in the sun and

20: Dan. 9, 27.—25: Isa. 13, 10; Ezech. 32, 7; Joel 3, 15.

moon and stars, and upon the earth distress of nations bewildered by the roaring of sea and waves; 26. men fainting for fear and for expectation of the things that are coming on the world; for the powers of heaven will be shaken. 27. And then they will see the Son of Man coming upon a cloud with great power and majesty. 28. But when these things begin to come to pass, look up, and lift up your heads, because your redemption is at hand."

JERUSALEM'S IMPENDING DESTRUCTION

29. And he spoke to them a parable. "Behold the fig tree, and all the trees. 30. When they now put forth their buds, you know that summer is near. 31. Even so, when you see these things coming to pass, know that the kingdom of God is near. 32. Amen I say to you, this generation

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28: Rom. 8, 23.

26: *The powers of Heaven*, that is, the immense powers that now maintain the balance of the celestial planets will be upset.

27. *Then they will see the Son of Man coming . . . :* What do we believe when, in reciting the Creed, we say: From thence He shall come to judge the living and the dead? We believe that at the end of the world Jesus Christ will come from Heaven with His Angels to judge all men, those who are still living on that day of Judgment, as well as those who died before, and He will then render to each their reward or punishment according to their works. Are there two judgments? Yes, a Particular Judgment for each of us immediately after death and a General Judgment at the end of the world. God

will not pass away till all things have been accomplished. 33. Heaven and earth will pass away, but my words will not pass away.

THE NEED OF WATCHFULNESS

34. "But take heed to yourselves, lest your hearts be overburdened with self-indulgence and drunkenness and the cares of this life, and that day come upon you suddenly 35. as a snare. For come it will upon all who dwell on the face of all the earth. 36. Watch, then, praying at all times, that you may be accounted worthy to escape all these things that are to be, and to stand before the Son of Man."

37. Now in the daytime he was teaching in the temple; but as for the nights, he would go out and pass them on the mountain called Olivet. 38. And all the people came to him early in the morning in the temple, to hear him.

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willed the General Judgment for several reasons: 1. for His own glory; 2. for the glory of Jesus Christ and of the just; 3. to shame the damned; 4. so that each man may receive, in the presence of all, his sentence of reward or punishment. Justice will be rendered to each in the life to come, hence it should not be surprising it, in this world, the good often have to suffer while the bad enjoy themselves. Jesus was most innocent, yet who suffered more than He? But in Heaven He had full justice, therefore He now sits gloriously and triumphantly at the right hand of the Father. Let this be of comfort to the good and of warning to the bad.

II: THE PASSION, DEATH AND RESURRECTION

1. *THE LAST SUPPER*

CHAPTER 22

THE COUNCIL AND THE BETRAYAL

1. Now the feast of the Unleavened Bread, which is called the Passover, was drawing near; 2. and the chief priests and the Scribes were seeking how they might put him to death, for they feared the people.

3. But Satan entered into Judas, surnamed Iscariot, one of the Twelve. 4. And he went away and discussed with the chief priests and the captains, how he might betray him to them. 5. And they were glad, and agreed to give him money. 6. He accordingly promised, and sought out an opportunity to betray him without a disturbance.

PREPARATION

7. Now the day of the Unleavened Bread came, on which the passover had to be sacrificed. 8. And he sent Peter and John, saying, "Go and prepare for us the passover that we may eat it." 9. But they said, "Where dost thou want us to prepare

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1f: Matt. 26, 2-5; Mark 14, 1f.—3-6: Matt. 26, 14-16; Mark 14, 10f.—7-13: Matt. 26, 17-19; Mark 14, 12-16.

it?" 10. And he said to them, "Behold, on your entering the city, there will meet you a man carrying a pitcher of water; follow him into the house into which he goes. 11. And you shall say to the master of the house, 'The Master says to thee, "Where is the guest chamber, that I may eat the passover there with my disciples?"' 12. And he will show you a large upper room furnished; there make ready." 13. And they went, and found just as he had told them; and they prepared the passover.

THE HOLY EUCHARIST

14. And when the hour had come, he reclined at table, and the twelve apostles with him. 15. And he said to them, "I have greatly desired to eat this passover with you before I suffer; 16. for I say to you that I will eat of it no more, until it has been fulfilled in the kingdom of God." 17. And having taken the cup, he gave thanks and said, "Take this and share it among you; 18. for I say to you that I will not drink of the fruit of the vine, until the kingdom of God comes."

19. And having taken bread, he gave thanks and broke, and gave it to them, saying, "This is my

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19f: Matt. 26, 26-28; Mark 14, 22-24; 1 Cor. 11, 23-25.

19. *This is My Body . . . :* At that moment the Sacrament of the Holy Eucharist was instituted. Three elements are necessary to make a sacrament: the matter, the form and the minister, who must have the intention of doing what the [illegible] to be done. The matter of the Sacrament is

body, which is being given for you; do this in remembrance of me." 20. In like manner he took also the cup after the supper, saying, "This cup is the new covenant in my blood, which shall be shed for you.

THE BETRAYER

21. "But behold, the hand of him who betrays me is with me on the table. 22. For the son of Man indeed goes his way, as it has been determined; yet woe to that man by whom he will be betrayed." 23. And they began to inquire among themselves which of them it might be that was about to do this.

21-23: Matt. 26, 21-24; Mark 14, 18-21, John 13, 21-26.
22: Ps. 40, 9.

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the perceptible element that is required to make it, as water in Baptism and bread in the Holy Eucharist. The form is the sentence which the minister must recite while in the act of applying the matter, as Jesus did Who, while holding the bread in His hands, said: This is My Body. The minister is the person who administers the Sacrament in the Name and through the authority of Jesus Christ, just as He did when instituting the Holy Eucharist and as the Church always has done since then. May the faithful understand the great honour and religious cult and veneration of which the Sacraments, these celestial and divine gifts which overflow from the Most Loving Heart of Jesus, are worthy; may they make use of them with piety and devotion, because the most merciful Saviour instituted them for everyone's salvation; may they grow to love Christian perfection to such an extent as to consider it a grave misfortune to remain without the Sacraments, especially those of Penance and the Holy Eucharist.

Do this in remembrance of Me: with these words Jesus Christ instituted the Sacrament of Holy Orders, giving to the

CONTENTION AMONG THE APOSTLES

24. Now there arose also a dispute among them,
which of them was reputed to be the greatest.
25. But he said to them, "The kings of the Gen-
tiles lord it over them, and they who exercise
authority over them are called Benefactors. 26.

25-27: Matt. 18, 1-4; 20, 25-28; Mark 10, 42-45.

Apostles and to their successors the power to offer His Body in the Holy Sacrifice of the Mass. With the same words with which Jesus ordained the Apostles Priests, and commanded them to celebrate the divine mysteries, He also imposed the obligation of attending Mass upon the faithful. The Mass is the Sacrifice of the New Law in which Christ, through the ministery of the Priest, offers Himself to God in an unbloody manner under the appearances of bread and wine. We are obliged to assist at Mass on Sunday and holy days of obligation unless we are seriously impeded. "When a Priest celebrates," says the Imitation of Christ, "he honours God, he makes the Angels happy, he edifies the Church, he helps the living, he gives suffrage to the dead, and renders himself partaker of all good thing" (Book 4, chap. 5). The Sacrifice of the Mass is offered for four purposes: 1. to adore God; 2. to thank Him; 3. to obtain His blessings; 4. to obtain His mercy for the living and for the souls in Purgatory. The best way to assist at Mass is to unite with the Priest in offering the divine Victim of God thinking of the Sacrifice of the Cross, and uniting ourselves to Jesus Christ by Holy Communion, either sacramentally or at least spiritually.

22. *Woe to that man...:* "but woe also to him who receives Holy Communion unworthily and who, as Judas did, betrays the Son of Man by giving Him, not to the Jews, but to his sin-stained members" (St. Bede). He who receives a Sacrament of the living knowing that he is not in the state of grace, commits a serious sin called a sacrilege, because he receives a sacred thing unworthily. Never make a sacrilegious Communion.

But not so with you. On the contrary, let him who is the greatest among you become as the youngest, and him who is the chief as the servant. 27. For which is the greater, he who reclines at table, or he who serves? Is it not he who reclines? But I am in your midst as he who serves. 28 But you are they who have continued with me in my trials. 29. And I appoint to you a kingdom, even as my Father has appointed to me, 30. that you may eat and drink at my table in my kingdom; and you shall sit upon thrones, judging the twelve tribes of Israel."

PETER'S DENIALS PREDICTED

31. And the Lord said, "Simon, Simon, behold, Satan has desired to have you, that he may sift you as wheat. 32. But I have prayed for thee, that thy faith may not fail; and do thou, when once thou hast turned again, strengthen thy brethren." 33. But he said to him, "Lord, with thee I am ready to go both to prison and to

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32. *That thy faith. . . :* here is taught St. Peter's infallibility as Head of the Church. His faith will never weaken, that is, he will never fall into error. The Holy Father is infallible in matters of faith, but he is not impeccable. In fact, Peter sinned, but he did not lose his faith. The infallibility which Jesus asked for St. Peter as Head of the Church did not perish with him, but continues in his successors, the Supreme Pontiffs. The Pope is infallible, as the Church, when he speaks 'ex cathedra', that is, as Shepherd and Teacher of all Christians, he defines a doctrine of Faith or Morals to be believed by the whole Church.

death!" 34. But he said, "I tell thee, Peter, a cock will not crow this day, until thou hast denied three times that thou knowest me."

And he said to them, 35. "When I sent you forth without purse or wallet or sandals, did you lack anything?" 36. And they said, "Nothing." Then he said to them, "But now, let him who has a purse take it, and likewise a wallet; and let him who has no sword sell his tunic and buy one. 37. For I say to you that this which is written must yet be fulfilled in me, 'And he was reckoned among the wicked.' For that which concerns me is at its end." 38. And they said, "Lord, behold, here are two swords." And he said to them, "Enough."

2. *THE PASSION AND DEATH OF JESUS*

THE AGONY IN THE GARDEN

39. And he came out and went, according to

34: Matt. 26, 33-35: Mark 14, 29-31.—35: Matt. 10, 9.
37: Isa. 53, 12.—39: Matt. 26, 36; Mark 14, 32; John 18, 1.

In the midst of a great multitude, Peter was chosen to hold the Primacy over al the people, all the Apostles and all the Fathers of the Church, so that, no matter the number of the Priests and Bishops, all should be governed directly by Peter, although principally by Jesus Christ (St. Leo the Great). Reason alone is sufficient to understand that the true Church must be infallible: in fact, if a controversy should arise among the faithful, who would put an end to the difficulty, if the Church of Jesus Christ were subject to error? It is our duty, then, to believe and live according to the teachings of the Church.

his custom, to the Mount of Olives, and the disciples also followed him. 40. But when he was at the place, he said to them, "Pray, that you may not enter into temptation." 41. And he himself withdrew from them about a stone's throw, and kneeling down, he began to pray, 42. saying, "Father, if thou art willing, remove this cup from me; yet not my will but thine be done." 43. And there appeared to him an angel from heaven to strengthen him. And falling into agony he prayed the more earnestly.

44. And his sweat became as drops of blood running down upon the ground. 45. And rising from prayer he came to the disciples, and found them sleeping for sorrow. 46. And he said to them, "Why do you sleep? Rise and pray, that you may not enter into temptation."

JESUS ARRESTED

47. And while he was yet speaking, behold, a crowd came; and he who was called Judas, one of the Twelve, was going before them, and he drew near to Jesus to kiss him. 48. But Jesus said to him, "Judas, dost thou betray the Son of Man with a kiss?"

49. But when they who were about him saw what would follow, they said to him, "Lord, shall we strike with the sword?" 50. And one of them struck the servant of the high priest and cut off

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41: Matt. 26, 39; Mark 14, 35.—47-53: Matt. 26, 47-56; Mark 14, 43-50; John 18, 3-11.

his right ear. 51. But Jesus answered and said, "Bear with them thus far." And he touched his ear and healed him. 52. But Jesus said to the chief priests and captains of the temple and elders, who had come out against him, "As against a robber have you come out, with swords and clubs. 53. When I was daily with you in the temple, you did not stretch forth your hands against me. But this is your hour, and the power of darkness."

PETER'S DENIAL

54. Now having seized him, they led him away to the high priest's house; but Peter was following at a distance. 55. And when they had kindled a fire in the middle of the courtyard, and were seated together, Peter was in their midst. 56. But a certain maidservant saw him sitting at the blaze, and after gazing upon him she said, "This man too was with him." 57. But he denied him, saying, "Woman, I do not know him." 58. And after a little while someone else saw him and said, "Thou, too, art one of them." But Peter said, "Man, I am not." 59. And about an hour later another insisted, saying, "Surely this man, too, was with him, for he also is a Galilean." 60. But Peter said, "Man, I do not know what thou sayest." And at that moment, while he was yet speaking a

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54: Matt. 26, 57; Mark 14, 53; John 18, 24.—55-62: Matt. 26, 69-75; Mark 14, 66-72; John 18, 16-18. 25-27.

cock crowed. 61. And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how he said, "Before a cock crows, thou wilt deny me three times." 62. And Peter went out and wept bitterly.

JESUS BEFORE THE SANHEDRIN

63. And the men who had him in custody began to mock him and beat him. 64. And they blindfolded him, and kept striking his face and asking him, saying, "Prophesy, who is it that struck thee?" 65. And many other things they kept saying against him, reviling him.

66. And as soon as day broke, the elders of the people and the chief priests and Scribes gathered together; and they led him away into their Sanhedrin saying, "If thou art the Christ, tell us." 67. And he said to them, "If I tell you, you will not believe me; 68. and if I question you, you will not answer me, or let me go. 69. But henceforth, the Son of Man will be seated at the right hand of the power of God."

70. And they all said, "Art thou, then, the Son of God?" He answered, "You yourselves say that I am." 71. And they said, "What further need have we of witness? For we have heard it ourselves from his own mouth."

61: Matt. 26, 34; Mark 14, 30; John 13, 38.—63f: Matt. 26, 67f; Mark 14, 65.—66-71: Matt. 26, 63-66; Mark 14, 61-64; John 18, 19-21.—66: Matt. 27, 1; Mark 15, 1; John 18, 28.

CHAPTER 23

JESUS BEFORE PILATE

1. And the whole assemblage rose, and took him before Pilate. 2. And they began to accuse him, saying, "We have found this man perverting our nation, and forbidding the payment of taxes to Caesar, and saying that he is Christ a king." 3. So Pilate asked him, saying, "Art thou the king of the Jews?" And he answered him and said, "Thou sayest it." 4. And Pilate said to the chief priests and to the crowds, "I find no guilt in this man."

5. But they persisted, saying, "He is stirring up the people, teaching throughout all Judea, and beginning from Galilee even to this place." 6. But Pilate, hearing Galilee, asked whether the man was a Galilean. 7. And learning that he belonged to Herod's jurisdiction, he sent him back to Herod, who likewise was in Jerusalem in those days.

JESUS BEFORE HEROD

8. Now when Herod saw Jesus, he was exceedingly glad: for he had been a long time desirous to see him, because he had heard so much about him, and he was hoping to see some miracle done by him. 9. Now he put many questions to him, but he made him no answer.

2: Matt. 22, 21; Mark 12, 17.—3: Matt. 27, 11; Mark 15, 2; John 18, 33.

10. Now the chief priests and Scribes were standing by, vehemently accusing him. 11. But Herod, with his soldiery, treated him with contempt and mocked him, arraying him in a bright robe, and sent him back to Pilate. 12. And Herod and Pilate became friends that very day; whereas previously they had been at enmity with each other.

JESUS AGAIN BEFORE PILATE

13. And Pilate called together the chief priests and the rulers and the people, 14. and said to them, "You have brought before me this man, as one who perverts the people; and behold, I upon examining him in your presence have found no guilt in this man as touching those things of which you accuse him. 15. Neither has Herod; for I sent you back to him, and behold, nothing deserving of death has been committed by him. 16. I will therefore chastise him and release him."

17. Now at festival time it was necessary for him to release to them one prisoner. 18. But the whole mob cried out together, saying, "Away with this man, and release to us Barabbas!"—19. one who had been thrown into prison for a certain riot that had occured in the city, and for murder. 20. But Pilate spoke to them again, wishing to release Jesus. 21. But they kept shouting, saying, "Crucify him! Crucify him!" 22. And he said to

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14: John 18, 38; 19, 4.—18-25: Matt. 27, 16-26; Mark 15, 7-15; John 18, 40.

them a third time, "Why, what evil has this man done? I find no crime deserving of death in him. I will therefore chastise him and release him."

23. But they persisted with loud cries, demanding that he should be crucified; and their cries prevailed. 24. And Pilate pronounced sentence that what they asked for should be done. 25. So he released to them him who for murder and riot had been put in prison, for whom they were asking; but Jesus he delivered to their will.

THE WAY OF THE CROSS

26. And as they led him away, they laid hold of a certain Simon of Cyrene, coming from the country, and upon him they laid the cross to bear it after Jesus. 27. Now there was following him a great crowd of the people, and of women, who were bewailing and lamenting him. 28. But Jesus turning to them said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. 29. For behold, days are coming in which men will say, 'Blessed are the barren, and the wombs that never bore, and breasts that never nursed.' 30. Then they will begin to say to the mountains, 'Fall upon us,' and to the hills, 'Cover us!' 31. For if in the case of green wood they do these things, what is to happen in the case of the dry?" 32. Now there were also two other malefactors led to execution with him.

26: Matt. 27, 32; Mark 15, 21.
30: Isa. 2, 19; Os. 10, 8; Apoc. 6, 16.

THE CRUCIFIXION

33. And when they came to the place called the Skull, they crucified him there, and the robbers, one on his right hand and the other on his left. 34. And Jesus said, "Father, forgive them, for they do not know what they are doing." Now in dividing his garments, they cast lots.

35. And the people stood looking on; and the rulers with them kept sneering at him, saying, "He saved others; let him save himself, if he is the Christ, the chosen one of God." 36. And the soldiers also mocked him, coming to him and offering him common wine, 37. and saying, "If thou art the King of the Jews, save thyself!"

38. And there was also an inscription written over him in Greek and Latin and Hebrew letters, "This is the King of the Jews."

39. Now one of those robbers who were hanged was abusing him, saying, "If thou art the Christ, save thyself and us!" 40. But the other in answer rebuked him and said, "Dost not even thou fear God, seeing that thou art under the same sentence? 41. And we indeed justly, for we are receiving what our deeds deserved; but this man has done nothing wrong." 42. And he said to Jesus, "Lord, remember me when thou comest into thy kingdom." 43. And Jesus said to him, "Amen I say to thee, this day thou shalt be with me in paradise."

THE DEATH OF JESUS

44. It was now about the sixth hour, and there

33: Matt. 27, 33; Mark 15, 22; John 19, 17.

was darkness over the whole land until the ninth hour. 45. And the sun was darkened, and the curtain of the temple was torn in the middle. 46. And Jesus cried out with a loud voice and said, "Father, into thy hands I commend my spirit." And having said this, he expired.

47. Now when the centurion saw what had happened, he glorified God, saying, "Truly this was a just man." 48. And all the crowd that collected for the sight, when they beheld what things had happened, began to return beating their breasts. 49. But all his acquaintances, and the women who had followed him from Galilee, were standing at a distance looking on.

THE BURIAL

50. And behold, there was a man named Joseph, a councillor, a good and just man—51. he had not been party to their plan of action—of Arimathea, a town of Judea, who was himself looking for the kingdom of God. 52. He went to Pilate and asked for the body of Jesus. 53. And he took him down, and wrapped him in a linen cloth, and laid him in a rock-hewn tomb where no one had ever yet been laid. 54. And it was Preparation Day, and the Sabbath was drawing on. 55. And the women who had come with him from Galilee, followed after, and beheld the tomb, and how his body was laid. 56. And they went

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46: Ps. 30, 6.—50: 56: Matt. 27, 57-61; Mark 15, 42-47; John 19, 38-42.

back and prepared spices and ointments. And on the Sabbath they rested, in accordance with the commandment.

3. *THE RESURRECTION OF JESUS*

CHAPTER 24

THE WOMEN AT THE GRAVE

1. But on the first day of the week at early dawn, they came to the tomb, taking the spices that they had prepared, 2. and they found the stone rolled back from the tomb. 3. But on entering, they did not find the body of the Lord Jesus. 4. And it came to pass, while they were wondering what to make of this, that, behold, two men stood by them in dazzling raiment. 5. And when the women were struck with fear and bowed their faces to the ground, they said to them, "Why do you seek the living one among the dead? 6. He is not here, but has risen. Remember how he spoke to you while he was yet in Galilee, 7. saying that the Son of Man must be betrayed into the hands of sinful men, and be crucified, and on the third day rise."

1-10: Matt. 28, 1-8; Mark 16, 1-8; John 20, 1.
7: 9, 22; Matt. 16, 21; 17, 21f; Mark 9, 30.

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6. *He is risen:* "It is not a difficult thing," said St. Augustine, "to believe that Christ died; in fact, the pagans and the Jews, and the wicked, all believe that He died. But the faith of the Catholics rests in the Resurrection of Christ: for us, this is great, to believe that He is risen" (Psalm 120; 6). For

8. And they remembered his words. 9. And having returned from the tomb, they reported all these things to the Eleven, and to all the rest. 10. Now, it was Mary Magdalene and Joanna and Mary, the mother of James, and the other women who were with them, who were telling these things to the apostles. 11. But this tale seemed to them to be nonsense, and they did not believe the women.

12. But Peter arose and ran to the tomb; and stooping down, he saw the linen cloths laid there; and he went away wondering to himself at what had come to pass.

EMMAUS

13. And behold, two of them were going that very day to a village named Emmaus, which is

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this reason, Jesus frequently spoke of the Resurrection, and He almost never spoke of His passion to His disciples without alluding to the Resurrection. "Believe, then, in His Resurrection," exhorts St. Augustine, and with St. Paul he confesses with joy: "For we know that Christ having risen from the dead, dies now no more, death shall no longer have dominion over Him!" (Rom. 6: 9). "Mankind used to see everyone die, but never saw anyone come back to life; it therefore had something to fear and did not know what to hope for. But in order that I might have the hope of resurrecting, which I lacked, You, O my God, came back to life before me, so that, where You preceded me, I may hope to follow You. Such are the words of the Church to her God; such are the words of the body to its Head": and such is the sigh of the true Catholic towards his Saviour (St. Augustine).

13. *Emmaus* is about 12 kilometres from Jerusalem and is commonly identified with the "Qubeibah" of today.

sixty stadia from Jerusalem. 14. And they were talking to each other about all these things that had happened. 15. And it came to pass, while they were conversing and arguing together, that Jesus himself also drew near and went along with them; 16. but their eyes were held, that they should not recognize him. 17. And he said to them, "What words are these that you are exchanging as you walk and are sad?"

18. But one of them, named Cleophas, answered and said to him, "Art thou the only stranger in Jerusalem who does not know the things that have happened there in these days?" 19. And he said to them, "What things?"

And they said to him, "Concerning Jesus of Nazareth, who was a prophet, mighty in work and word before God and all the people; 20. and how our chief priests and rulers delivered him up to be sentenced to death, and crucified him. 21. But we were hoping that it was he who should redeem Israel. Yes, and besides all this, today is the third day since these things came to pass. 22. And moreover, certain women of our company, who were at the tomb before it was light, astounded us, 23. and not finding his body, they came, saying that they had also seen a vision of angels, who said that he is alive. 24. So some of our company went to the tomb, and found it even as the women had said, but him they did not see."

25. But he said to them, "O foolish ones and slow of heart to believe in all that the prophets

have spoken! 26. Did not have the Christ to suffer these things before entering into his glory?" 27. And beginning then with Moses and with all the Prophets, he interpreted to them in all the Scriptures the things referring to himself.

28. And they drew near to the village to which they were going, and he acted as though he were going on. 29. And they urged him, saying, "Stay with us, for it is getting towards evening, and the day is now far spent." And he went in with them. 30. And it came to pass when he reclined at table with them, that he took the bread and blessed and broke and began handing it to them. 31. And their eyes were opened, and they recognized him; and he vanished from their sight. 32. And they said to each other, "Was not our heart burning within us while he was speaking on the road and explaining to us the Scriptures?"

33. And rising up that very hour, they returned to Jerusalem, where they found the Eleven gathered together and those who were with them, 34. saying, "The Lord has risen indeed, and has appeared to Simon." 35. And they themselves began to relate what had happened on the journey, and how they recognized him in the breaking of the bread.

JESUS APPEARS TO THE ELEVEN

36. Now while they were talking of these things,

36: Mark 16, 14; John 20, 19.

36. *He appeared through closed doors:* His glorious Body

Jesus stood in their midst, and said to them, "Peace be to you! It is I, do not be afraid." 37. But they were startled and panic-stricken, and thought that they saw a spirit.

38. And he said to them, "Why are you disturbed, and why do doubts arise in your hearts. 39. See my hands and feet, that it is I myself. Feel me and see; for a spirit does not have flesh and bones, as you see I have." 40. And having said this, he showed them his hands and his feet. 41. But as they still disbelieved and marvelled for joy, he said, "Have you anything here to eat?" 42. And they offered him a piece of broiled fish and a honeycomb. 43. And when he had eaten in their presence, he took what remained and gave it to them.

THE LAST INSTRUCTIONS OF JESUS

44. And he said to them, "These are the words which I spoke to you while I was yet with you, that all things must be fulfilled that are written in the Law of Moses and the Prophets and the Psalms concerning me." 45. Then he opened their minds, that they might understand the Scriptures.

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is no longer subject to the laws of matter. The body of the just will be similar to that of Jesus, after the resurrection, because the members must have the same nature as the Head.

44-45. Jesus Christ appeared ten times after His Resurrection. But, as St. John says, not all was written: certainly Jesus had many talks with His disciples during the time between the Resurrection and the Ascension (St. Augustine). Jesus Christ [illegible] forty days after His [illegible]

46. And he said to them, "Thus it is written; and thus the Christ should suffer, and should rise again from the dead on the third day; 47. and that repentance and remission of sins should be preached in his name to all the nations, beginning from Jerusalem. 48. And you yourselves are witnesses of these things. 49. And I send forth upon you the promise of my Father. But wait here in the ctiy, until you are clothed with power from on high."

4. *THE ASCENSION OF JESUS*

THE ASCENSION

50. Now he led them out towards Bethany, and he lifted up his hands and blessed them. 51. And it came to pass as he blessed them, that he parted from them and was carried up into heaven. 52. And they worshipped him, and returned to Jerusalem with great joy. 53. And they were continually in the temple, praising and blessing God. Amen.

46: Ps. 18, 6.—48: Acts 1, 8. 22.—49: John 14, 26.
50: Mark 16, 19; Acts 1, 4-14.

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tion; then He ascended into Heaven where He sits at the right hand of God, the Father Almighty. Christ remained on earth forty days after His Resurrection no prove that He had truly risen from the dead, to confirm the disciples in their faith in Him, and to complete their instruction in His doctrine. In fact, in this apparition and in the others, Jesus confirmed the Apostles in their faith in Him by making them see how the prophecies, which were to be fulfilled in His Person, had really been fulfilled; He instructs them in their future mission and in the institution of the Church.

THE GOSPEL ACCORDING TO ST JOHN

INTRODUCTION

St. John, "the disciple whom Jesus loved," was the last to write his Gospel. He was a young man when first called to the apostolate and lived to an advanced old age. At Ephesus, where he lived till about the year 100 A.D., he wrote the Gospel at the request of the Elders.

John and James were the sons of Zebedee, of the town of Bethsaida. They were fishermen by trade. They had attached themselves as disciples to John the Baptist, and from him learned that Jesus was the Messias. They were among the first whom Jesus invited to follow Him, and later were called to be with Him permanently. They were among the chosen Twelve. With Peter, they were permitted to share some of the more hidden experiences of their Master.

John was particularly intimate with Jesus. as his title of "beloved disciple" and his position at the Last Supper clearly show. To him our Lord entrusted the care of the Blessed Virgin. We do not wonder, therefore, that he was able to reach such spiritual heights in his Gospel, or that tradition has assigned to him the symbol of the eagle.

The purpose of the Gospel is stated in 20, 31: "... that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name." To establish this truth, the evangelist recounts certain of our Lord's miracles, and the teachings which were associated with them. He assumes that his readers know the Synoptic Gospels, and in some points completes their narrative. But all other possible motives of the Gospel are subordinate to his main theme, which he unfolds with convincing force.

THE HOLY GOSPEL OF JESUS CHRIST ACCORDING TO ST JOHN

Prologue

CHAPTER 1

THE WORD IN HIMSELF

1. In the beginning was the Word, and the Word was with God; and the Word was God. 2. He was in the beginning with God. 3. All things were made through him, and without him was made nothing that has been made. 4. In him was

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1ff: Prov. 8, 22-30.—1: Gen. 1, 1; Apoc. 19, 13; 1 John 1, 1f. 3: 1 Cor. 8, 6.—4: 5, 26.

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2. The Evangelist sums up the three preceding propositions in one: "He was in the beginning with God". The first of the preceding propositions taught us when the Word was: He was in the beginning, that is, before all other things; the second, with Whom He was: with God; the third, Whom He was: He was God (Origen).

St. Gregory the great teaches: "God is in everything, outside of everything, before everything, above everything, and below everything. He is above everything because of His Omnipotence; before everything because He always was; below everything because He sustains them; outside of everything because of His immensity; in all because of His spirituality and faculty of penetration . . . He is in all places and not enclosed in any; He is everywhere and not restricted to any one place; He is seen everywhere in His creatures, without ever being seen what He is in reality. O abyss of greatness! Who, then, is God? . . . Let us adore Him and remain silent! . . ."

3. This verse clearly confirms the fact that no things nor

life, and the life was the light of men. 5. And the light shines in the darkness; and the darkness grasped it not.

5: 3, 19.—6f: Matt. 3, 1.

Angels, nor men made themselves, and re-echoes the first words of the Bible: "In the beginning God created Heaven and earth" (Gen. 1: 1). God made us. When we say that God is the Creator we mean that He made all things from nothing by His almighty power. God did not create only the material things in the world but also the pure spirits, that is, the Angels: and He creates the soul of every man. Speaking of creation, St. Augustine wrote: "Behold, the earth and sky exist, and they cry out: 'We are, because we were created, nor were we, before existing, able to make ourselves'. Now, this language of theirs is evidence itself. Hence, O Lord, You made these things; You Who are beautiful, made them beautiful; You Who are good, made them good; You Who are Being, made them to be" ("Confessions", book 2, Chapter 4). God deigned to create all these things in order to manifest His perfections by means of the goods given to creatures, and certainly not to acquire or add something to His own happiness. God takes care of all created things, in fact, He positively preserves them and upholds them—otherwise they would return to nothing—and He governs them so that nothing happens or could happen without God's will or permission. This care that God takes of created things is called Divine Providence.

Divine Providence is never lacking, in fact, it is closest to us when times are the hardest and the most difficult for us. For him who has faith, how consoling it is to be able to say: "God made me! God governs me! God wants me with Him!" Let us trust in God, our Creator and Redeemer: He does not wish us evil, but only good, so much so, that in His omnipotent love for us, He knows how to turn to our advantage even those things which we consider evil, in fact even sins, if man repents.

5. [illegible] and the men who are slaves of sin and

THE WORD'S MISSION

6. There was a man, one sent from God, whose name was John. 7. This man came as a witness, to bear witness concerning the light, that all might believe through him. 8. He was not himself the light, but was to bear witness to the light. 9. It was the true light that enlightens every man who comes into the world. 10. He was in the world, and the world was made through him, and the world knew him not. 11. He came unto his own, and his own received him not. 12. But to as many as received him he gave the power of becoming sons of God; to those who believe in his name: 13. Who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

THE WORD INCARNATE

14. And the Word was made flesh, and dwelt among us. And we saw his glory—glory as of the only-begotten of the Father—full of grace and of truth. 15. John bore witness concerning

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12: Gal. 3, 26.
13: 3, 5f.—14: 1 John 1, 1ff.—15: 1, 19-34; 3, 22-30.

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enveloped in the ignorance of the things of God. *And the darkness grasped it not*, in fact, these men fought against it, but were not able to suffocate it; neither were they able to stop its progress nor impede it from extending itself to the entire world.

13. *Not of blood*, which is the material cause of generation; *nor of the will of the flesh*, that is, nor by natural instinct;

him, and cried, "This was he of whom I said, 'He who is to come after me has been set above me, because he was before me.'" 16. And of his fulness we have all received, grace for grace. 17. For the Law was given through Moses; grace and truth came through Jesus Christ. 18. No one has at any time seen God. The only-begotten Son, who is in the bosom of the Father, he has revealed him.

I: THE PUBLIC MINISTRY OF JESUS

I

THE WITNESS OF JOHN THE BAPTIST

19. And this is the witness of John, when the Jews sent to him from Jerusalem priests and Levites to ask him, "Who art thou?" 20. And he acknowledged and did not deny; and he acknowledged, "I am not the Christ." 21. And they asked him, "What then? Art thou Elias?" And he said, "I am not." "Art thou the Prophet?" And he answered "No."

22. They therefore said to him, "Who art thou? that we may give answer to those who sent us. What hast thou to say of thyself? 23. He

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23: Isa. 40, 3; Matt. 3, 3.

nor of the will of man, that is, not even through the will of man in so far as it is reasonable and good; *but of God.* Hence the natural birth is opposed by or replaced by the supernatural birth, which takes place in Baptism, as Jesus said to Nicodemus (John 3, 5) (Vosté).

said, "I am the voice of one crying in the desert, 'Make straight the way of the Lord,' as said Isaias the prophet."

24. And they who had been sent were from among the Pharisees. 25. And they asked him, and said to him, "Why, then, dost thou baptize, if thou art not the Christ, nor Elias, nor the Prophet?" 26. John said to them in answer, "I baptize with water; but in the midst of you there has stood one whom you do not know. 27. He it is who is to come after me, who has been set above me, the strap of whose sandal I am not worthy to loose."

28. These things took place at Bethany, beyond the Jordan, where John was baptizing.

29. The next day John saw Jesus coming to him, and he said, "Behold, the lamb of God, who takes away the sin of the world! 30. This is he of whom I said, 'After me there comes one who has been set above me, because he was before me.' 31. And I did not know him. But that he may be known to Israel, for this reason have I come baptizing with water."

32. And John bore witness, saying, "I beheld the Spirit descending as a dove from heaven, and it abode upon him. 33. And I did not know him. But he who sent me to baptize with water said

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26: Luke 3, 16.—32: Matt. 3, 16.

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28. *Bethany*, also called Bethabara, was in Perea "beyond the Jordan" and was not the Bethany where Lazarus lived.

33. *He it is Who baptizes with the Holy Spirit:* Jesus Christ

to me, 'He upon whom thou wilt see the Spirit descending, and abiding upon him, he it is who baptizes with the Holy Spirit.' 34. And I have seen and have borne witness that this is the Son of God."

THE FIRST DISCIPLES

35. Again the next day John was standing there, and two of his disciples. 36. And looking upon Jesus as he walked by, he said, "Behold the lamb of God!" 37. And the two disciples heard him speak, and they followed Jesus.

38. But Jesus turned round, and seeing them following him, said to them, "What is it you seek?" They said to him, "Rabbi (which interpreted means Master), where dwellest thou?" 39. He said to them, "Come and see." They came and saw where he was staying; and they stayed with him that day. It was about the tenth hour.

40. Now Andrew, the brother of Simon Peter, was one of the two who had heard John and had

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instituted the Sacraments with his authority both divine and human. As God, He operates with His authority to produce the interior effects of the Sacraments, and as man, He acts as the principal minister of them. Hence the Priest or the person who administers a Sacrament is only the secondary minister. It is always God Who gives value to the Sacrament and interiorly imparts it to the soul, if she does not have any impediments, while the secondary minister administers it in an external, perceptible manner. Therefore, even if the secondary minister were in sin when conferring a Sacrament, the person receiving the Sacrament will not suffer any damage. Why? Because [illegible] not act in his own name, followed him. 41. He found first his brother Simon and said to him, "We have found the Messias (which interpreted is Christ)." 42. And he led him to Jesus. But Jesus, looking upon him, said, "Thou art Simon, the son of John; Thou shalt be called Cephas (which interpreted is Peter)."

43. The next day he was about to leave for Galilee, and he found Philip. And Jesus said to him, "Follow me." 44. Now Philip was from Bethsaida, the town of Andrew and Peter.

45. Philip found Nathanael, and said to him, "We have found him of whom Moses in the Law and the Prophets wrote, Jesus the son of Joseph of Nazareth." 46. And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see."

47. Jesus saw Nathanael coming to him, and said of him, "Behold a true Israelite in whom there is no guile!" 48. Nathanael said to him, "Whence knowest thou me?" Jesus answered and said to him, "Before Philip called thee, when thou wast under the fig tree, I saw thee." 49. Nathanael

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41: 4, 25; Ps. 2, 2.—42: Matt. 16, 18.—49: 6, 70; 11. 27.

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when he administers a Sacrament, but does so in the Name of Christ.

Let us admire how provident, wise and delicate God has been towards souls by not permitting that the value of the Sacraments should depend upon the state of the minister! He willed that the soul be able to approach the Sacraments with all confidence, always certain of receiving the holy effects of them, as long as she herself has the right dispositions.

answered him and said, "Rabbi, thou art the Son of God, thou art King of Israel."

50. Answering, Jesus said to him, "Because I said to thee that I saw thee under the fig tree, thou dost believe. Greater things than these shalt thou see." 51. And he said to him, "Amen, amen, I say to you, you shall see heaven opened, and the angels of God ascending and descending upon the Son of Man."

CHAPTER 2

THE MARRIAGE FEAST AT CANA

1. And on the third day a marriage took place at Cana of Galilee, and the mother of Jesus was there. 2. Now Jesus too was invited to the marriage, and also his disciples. 3. And the wine

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1. *Cana*, a small city in Galilee, near Nazareth.

2. *Jesus too was invited to the marriage:* The Son of God was present at this marriage to approve and sanctify matrimony, which He had instituted at the beginning of humanity, long before His Incarnation when He was still in the bosom of God the Father (St. Bede). In imitation of the marriage couple of Cana, all couples should see that Jesus Christ and the Blessed Virgin Mary be spiritually present at their wedding, by preparing themselves in the proper manner for this great Sacrament and by sealing it with a Holy Communion. In a spiritual sense, matrimony was destined by God to represent the union of Christ with the Church (Sales, Eph. 5: 32).

At the very beginning, matrimony, as a natural human union, was instituted by God for the propagation of the human race (Gen. 1: 27; 2: 18); later Christ raised it to the dignity of a Sacrament so that a new people would rise from the redeemed, educated to the cult of the true God and our having run short, the mother of Jesus said to him, "They have no wine." 4. And Jesus said to her, "What wouldst thou have me do, woman? My hour has not yet come." 5. His mother said to the attendants, "Do whatever he tells you."

6. Now six stone water-jars were placed there, after the Jewish manner of purification, each holding two or three measures. 7. Jesus said to them, "Fill the jars with water." And they filled them to the brim. 8. And Jesus said to them, "Draw out now, and take to the chief steward." And they took it to him.

9. Now when the chief steward had tasted the water after it had become wine, not knowing whence it was (though the attendants who had drawn the water knew), the chief steward called the bridegroom, 10. and said to him, "Every man at first sets forth the good wine, and when they have drunk freely, then that which is poorer. But thou hast kept the good wine until now."

11. This first of his signs Jesus worked at Cana of Galilee; and he manifested his glory, and his disciples believed in him. 12. After this he

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Saviour. As a Sacrament, matrimony would populate the Church, which is the kingdom of God on earth, and fill Heaven with the elect, eternally happy with the same joy of their Creator.

4. *What wouldst thou have Me do, woman?* Others translate: "What do you or I have to do with this?" The word "Woman" is used here in an affectionate, respectful sense, as Jesus later used it on the Cross.

[illegible]

went down to Capharnaum, he and his mother, and his brethren, and his disciples. And they stayed there but a few days.

CLEANSING OF THE TEMPLE

13. Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem. 14. And he found in the temple men selling oxen, sheep and doves, and money-changers at their tables. 15. And making a kind of whip of cords, he drove them all out of the temple, also the sheep and oxen, and he poured out the money of the changers and overturned the tables. 16. And to them who were selling the doves he said, "Take these things away, and do not make the house of my Father a house of business." 17. And his disciples remembered that it is written, "The zeal for thy house has eaten me up."

18. The Jews therefore answered and said to him, "What sign dost thou show us, seeing that thou dost these things?" 19. In answer Jesus said to them, "Destroy this temple, and in three days I will raise it up." 20. The Jews therefore said, "Forty-six years has this temple been in building, and wilt thou raise it up in three days?" 21. But he was speaking of the temple of his body. 22. When, accordingly, he had risen from the dead, his disciples remembered that he had said this,

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12: 7. 3. 10; Matt. 12, 46.—13-25: Matt. 21, 12-17; Mark 11, 15-19; Luke 19, 45-48.

17: Ps. 68, 10.—19: Matt. 26, 61.—22: 14, 26.

and they believed the Scripture and the word that Jesus had spoken.

23. Now when he was at Jerusalem for the feast of the Passover, many believed in his name, seeing the signs that he was working. 24. But Jesus did not trust himself to them, in that he knew all men, 25. because he had no need that anyone should bear witness concerning man, for he himself knew what was in man.

CHAPTER 3

NICODEMUS

1. Now there was a certain man among the Pharisees, Nicodemus by name, a ruler of the Jews. 2. This man came to Jesus at night, and said to him, "Rabbi, we know that thou hast come a teacher from God, for no one can work these signs that thou workest unless God be with him." 3. Jesus answered and said to him, "Amen, amen, I say to thee, unless a man be born again, he cannot see the kingdom of God." 4. Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born again?"

5. Jesus answered, "Amen, amen, I say to thee, unless a man be born again of water and the Spi-

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25: Matt. 9. 4.—3, 1: 7, 50; 19, 39.—3: 1, 13; 1 Pet. 1, 23.

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5. *Unless a man be born again* ...: this verse speaks of the rebirth to the spiritual life which Baptism operates in man. Baptism cancels original sin, that is, that sin which [illegible]

rit, he cannot enter into the kingdom of God. 6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7. Do not wonder that I said to thee, 'You must be born again.' 8. The wind blows where it will, and thou hearest its sound but dost not know where it comes from or where it goes. So is everyone who is born of the Spirit."

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rebirth rendering him a new man. It confers a sanctifying grace
rebirth rendering him a new man. It confers sanctifying grace and the supernatural virtues, removing original sin and all actual sins, if there are any, together with the punishment due to sin; it imprints a spiritual mark, called the character of a Christian, and renders one able to receive the other Sacraments. "In his state of perdition, man needed two things," wrote St. Thomas, "the first was to divest himself of the old man: the second was to participate in the divinity. Now, Jesus Christ gave us both: with Baptism He divested us of the old man and simultaneously rendered us participants of the divinity by means of His grace, thus making of us a new creature.

He who receives Baptism promises to profess the faith and to observe the law of Jesus Christ. Without faith it is impossible to please God and, on the other hand, faith without good works is dead. "Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of Heaven; but he who does the will of my Father in Heaven shall enter the kingdom of Heaven" (Matt. 7: 21). He who receives Baptism renounces sin, the vanities of the world and its perverse maxims, which are contrary to the Gospel. "Therefore do not let sin reign in your mortal body..." (Rom. 6: 12). "But now do you also put them all away: anger, wrath, malice, abusive language and foul-mouthed utterances. Do not lie to one another, because in Baptism you stripped yourselves of the old man, with his deeds, and put on the new. Put on therefore, as God's chosen ones, holy and beloved, a heart of mercy, kindness, humility,

9. Nicodemus answered and said to him, "How can these things be?"

10. Answering him, Jesus said, "Thou art a teacher in Israel and dost not know these things? 11. Amen, amen, I say to thee, we speak of what we know, and we bear witness to what we have seen; and our witness you do not receive. 12. If I have spoken of earthly things to you, and you do not believe, how will you believe if I speak to you of heavenly things? 13. And no one has ascended into heaven except him who has descended from heaven: the Son of Man who is in heaven.

14. "And as Moses lifted up the serpent in the desert, even so must the Son of Man be lifted up, 15. that those who believe in him may not perish, but may have life everlasting."

16. For God so loved the world that he gave his only-begotten Son, that those who believe in him may not perish, but may have life everlasting.

14: Num. 21, 9.—16: 1 John 4, 9; Rom. 5, 8.

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meekness, patience. Bear with one another and forgive one another, if anyone has a grievance against any other, even as the Lord has forgiven you, so also do you forgive. But above all these things have charity, which is the bond of perfection (Col. 3: 5-14).

Parents, or children's guardians, must have their baby baptized immediately, thus securing grace and eternal happiness for it since a baby could easily die. "Unless a man be born again of water and the Spirit, he cannot enter into the kingdom of God"; hence, the child who dies without Baptism cannot enter Heaven.

17. For God did not send his Son into the world in order to judge the world, but that the world might be saved through him. 18. He who believes in him is not judged; but he who does not believe is already judged; but he who does not believe in the name of the only-begotten Son of God. 19. Now this is the judgment: The light has come into the world, yet men have loved the darkness rather than the light, for their works were evil. 20. For everyone who does evil hates the light, and does not come to the light, that his deeds may not be exposed. 21. But he who does the truth comes to the light that his deeds may be made manifest, for they have been performed in God.

THE WITNESS OF JOHN THE BAPTIST

22. After these things Jesus and his disciples came into the land of Judea, and he stayed there with them and baptized. 23. Now John was also baptizing in Aennon, near Salim, for there was much water there. And the people came and were baptized. 24. For John had not yet been put into prison.

25. Now there arose a discussion about purification between some of John's disciples and the Jews. 26. And they came to John and said to him,

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24: Matt. 4, 12; 14, 3.—28: 1, 20. 23. 27.

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22. *Baptized*, by means of His disciples.

23. *Aennon* is located south of Scythopolis in the Jordan valley (St. Jerome).

"Rabbi, he who was with thee beyond the Jordan, to whom thou hast borne witness, behold he baptizes and all are coming to him."

27. John answered and said, "No one can receive anything unless it is given to him from heaven. 28. You yourselves bear me witness that I said, 'I am not the Christ but have been sent before him.' 29. He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices exceedingly at the voice of the bridegroom. This my joy, therefore, is made full. 30. He must increase, but I must decrease."

31. He who comes from above is over all. He who is from the earth belongs to earth, and of the earth he speaks. He who comes from heaven is over all. 32. And he bears witness to that which he has seen and heard, and his witness no one receives. 33. He who receives his witness has set his seal on this, that God is true. 34. For he whom God has sent speaks the words of God, for not by measure does God give the Spirit. 35. The Father loves the Son, and has given all things into his hand. 36. He who believes in the Son has everlasting life; he who is unbelieving towards the Son shall not see life, but the wrath of God rests upon him.

CHAPTER 4

THE SAMARITAN WOMAN

1. When, therefore Jesus knew that the Pharisees

had heard that Jesus made and baptized more disciples than John—2. although Jesus himself did not baptize, but his disciples—3. he left Judea and went again into Galilee. 4. Now he had to pass through Samaria.

5. He came, accordingly, to a town of Samaria called Sichar, near the field that Jacob gave to his son Joseph. 6. Now Jacob's well was there. Jesus therefore, wearied as he was from the journey, was sitting at the well. It was about the sixth hour. 7. There came a Samaritan woman to draw water.

Jesus said to her, "Give me to drink"; 8. for his disciples had gone away into the town to buy food. 9. The Samaritan woman therefore said to him, "How is it that thou, although thou art a Jew, dost ask drink of me, who am a Samaritan woman?" For Jews do not associate with Samaritans.

10. Jesus answered and said to her, "If thou didst know the gift of God, and who it is who says to thee, 'Give me to drink,' thou, perhaps, wouldst have asked of him, and he would have given thee living water." 4. The woman said to him, "Sir, thou hast nothing to draw with, and the well is

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5: Gen. 48, 22; Jos. 24, 32.—9: Ecclus. 50, 27f; Matt. 10, 5.

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10. *The gift of God:* is grace and also the Holy Eucharist, which contains the Author of grace. In bestowing grace, God has two ends: He does not want to force our will nor permit that we should become lax. Knowing that if He forces us, He removes our liberty and hence the merit; and that if He removes His help, we are ruined. He does not force us nor

deep. Whence then hast thou living water? 12. Art thou greater than our father Jacob who gave us the well, and drank from it, himself, and his sons and his flocks?" 13. In answer Jesus said to her, "Everyone who drinks of this water will thirst again. He, however, who drinks of the water that I will give him shall never thirst; 14. but the water that I will give him shall become in him a fountain of water, springing up unto life everlasting." 15. The woman said to him, "Sir, give me this water that I may not thirst, or come here to draw."

16. Jesus said to her, "Go, call thy husband and come here." 17. The woman answered and said, "I have no husband." Jesus said to her, "Thou hast said well, 'I have no husband,' 18. for thou hast had five husbands, and he whom thou now hast is not thy husband. In this thou hast spoken truly."

19. The woman said to him, "Sir, I see that thou art a prophet. 20. Our fathers worshipped

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20: Deut. 12, 5.

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remove His help from us as the devil does, but He teaches, instructs, and conquers us, because He is good (St. Ephrem). Observe with what delicate respect, with what paternal and condescending goodness God treats His weak creature in giving it grace! How good God is! What a sweet, transforming power the grace of God possesses!

20. The Samaritans had constructed a temple on Mount Garizim, in Samaria, and there they adored, although the temple itself had been destroyed about 180 years B.C.; whereas, the Jews adored in the temple built on Mount Moriah in Jerusalem.

on this mountain, but you say that at Jerusalem is the place where one ought to worship." 21. Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. 22. You worship what you do not know; we worship what we know, for salvation is from the Jews. 23. But the hour is coming, and is now here, when the true worshippers will worship the Father in spirit and in truth. For the Father also seeks such to worship him. 24. God is spirit, and they who worship him must worship in spirit and in truth."

25. The woman said to him, "I know that the Messias is coming (who is called Christ), and when he comes he will tell us all things." 26. Jesus said to her, "I who speak with thee am he."

27. And at this point his disciples came; and they wondered that he was speaking with a woman. Yet no one said, "What dost thou seek?" or, "Why dost thou speak with her?" 28. The woman therefore left her water-jar and went away into the town, and said to the people, 29.

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24. *God is spirit:* "God," writes St. Augustine, "is an incomprehensible, incorporeal, immutable spirit, whole and entire in all places, indivisible, present everywhere. Who penetrates all, knows all, contains all, sees all, governs all, infinitely perfect, whole and entire in Heaven, on earth and everywhere. He is beyond all human understanding and language and calculation. If you seek to know His greatness, it is immense; His beauty, it is inexpressible; His sweetness, it is infinite; His splendour, His strength, His goodness are incomparable." Let us therefore prepare ourselves to be able to contemplate Him in Heaven!

"Come and see a man who has told me all that I have ever done. Can he be the Christ?" 30. They went forth from the town and came to meet him. 31. Meanwhile, his disciples besought him, saying "Rabbi, eat." 32. But he said to them, "I have food to eat of which you do not know." 33. The disciples therefore said to one another, "Has someone brought him something to eat?"

34. Jesus said to them, "My food is to do the will of him who sent me, to accomplish his work. 35. Do you not say, 'There are yet four months, and then comes the harvest'? Well, I say to you, lift up your eyes and behold that the fields are already white for the harvest. 36. And he who reaps receives a wage, and gathers fruit unto life everlasting, so that the sower and the reaper may rejoice together. 37. For herein is the proverb true, 'One sows, another reaps.' 38. I have sent you to reap that on which you have not laboured. Others have laboured, and you have entered into their labours."

39. Now many of the Samaritans of that town believed in him because of the word of the woman who bore witness, "He told me all that I have ever done." 40. When therefore the Samaritans had come to him, they besought him to stay there; and he stayed two days. 41. And far more believed because of his word. 42. And they said to the woman, "We no longer believe because of what thou hast said, for we have heard for our-

selves and we know that this is in truth the Saviour of the world."

43. Now after two days he departed from that place and went into Galilee, 44. for Jesus himself bore witness that a prophet receives no honour in his own country. 45. When, therefore, he had come into Galilee, the Galileans received him, having seen all that he had done in Jerusalem during the feast, for they also had gone to the feast.

THE OFFICIAL'S SON

46. He came again therefore to Cana of Galilee, where he had made the water wine. And there was a certain royal official whose son was lying sick at Capharnaum. 47. When he heard that Jesus had come from Judea into Galilee, he went to him and besought him to come down and heal his son, for he was at the point of death.

48. Jesus therefore said to him, "Unless you see signs and wonders, you do not believe." 49. The royal official said to him, "Sir, come down before my child dies." 50. Jesus said to him, "Go thy way, thy son lives."

The man believed the word that Jesus spoke to him, and departed. 51. But even as he was now going down, his servants met him and

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44: Matt. 13, 57.—46: 2, 1-9.

43: Matt. 4, 12.

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48. This man had faith, but it was imperfect faith, because he thought that Jesus could not cure someone from a distance.

brought word saying that his son lived. 52. He asked of them therefore the hour in which he had got better. And they told him, "Yesterday, at the seventh hour, the fever left him." 53 The father knew then that it was at that very hour in which Jesus had said to him, "Thy son lives." And he himself believed, and his whole household.

54. This was a second sign that Jesus worked when coming from Judea into Galilee.

II

CHAPTER 5

THE CURE AT THE POOL OF BETHSAIDA

1. After this there was a feast of the Jews, and Jesus went up to Jerusalem. 2. Now there is at Jerusalem, by the Sheepgate, a pool called in Hebrew Bethsaida, having five porticos. 3. In these were lying a great multitude of the sick, blind, lame, and those with shrivelled limbs, waiting for the moving of the water. 4. For an angel of the Lord used to come down at certain times into the pool, and the water was troubled. And the first to go down into the pool after the troubling of the water was cured of whatever infirmity he had.

1: 6, 4.

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54. *This second sign*, narrated by St. John and worked at Cana, but in other places Jesus had worked several miracles.

5. Now a certain man was there who had been thirty-eight years under his infirmity. 6. When Jesus saw him lying there, and knew that he had been in this state a long time, he said to him, "Dost thou want to get well?" 7. The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred; for while I am coming, another steps down before me." 8. Jesus said to him, "Rise, take up thy pallet and walk." 9. And at once the man was cured. And he took up his pallet and began to walk. Now that day was a Sabbath.

10. The Jews therefore said to him who had been healed, "It is the Sabbath; thou art not allowed to take up thy pallet." He answered them, 11. "He who made me well said to me, 'Take up thy pallet and walk.'" 12. They asked him then, "Who is the man who said to thee, 'Take up thy pallet and walk'?" 13. But the man who had been healed did not know who it was, for Jesus had quietly gone away, since there was a crowd in the place.

14. Afterwards Jesus found him in the temple, and said to him, "Behold, thou art cured. Sin no more, lest something worse befall thee." 15. The man went away and told the Jews that it was Jesus who had healed him.

16. And this is why the Jews kept persecuting

8: Matt. 9, 6.—16: 7, 23; 9, 16.

Jesus, because he did such things on the Sabbath. 17. Jesus, however, answered them, "My Father works even until now, and I work." 18. This, then, is why the Jews were the more anxious to put him to death; because he not only broke the Sabbath, but also called God his own Father, making himself equal to God.

CHRIST'S CLAIM TO DIVINITY

19. In answer therefore Jesus said to them, "Amen, amen, I say to you, the Son can do nothing of himself, but only what he sees the Father doing. For whatever he does, this the Son also does in like manner. 20. For the Father loves the Son, and shows him all that he himself does. And greater works than these he will show him, that you may wonder. 21. For as the Father raises the dead and gives them life, even so the Son also gives life to whom he will. 22. For neither does the Father judge any man, but all judgment he has given to the Son, 23. that all men may honour the Son even as they honour the Father. He who does not honour the Son, does not honour the Father who sent him.

24. "Amen, amen, I say to you, he who hears my word, and believes him who sent me, has life everlasting, and does not come to judgment, but has passed from death to life.

18: 7, 1. 30; 10, 33.—21: 1 Kgs. 2, 6; Wisd. 16, 13f.

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17. *My father works even until now . . . :* Jesus thus teaches that the law of weekly rest had been made for man, not for the Son of God.

25. "Amen, amen, I say to you, the hour is coming, and is now here, when the dead shall hear the voice of the Son of God, and those who hear shall live. 26. For as the Father has life in himself, even so he has given to the Son also to have life in himself; 27. and he has granted him power to render judgment, because he is Son of Man. 28. Do not wonder at this, for the hour is coming in which all who are in the tombs shall hear the voice of the Son of God. 29. And they who have done good shall come forth unto resurrection of life: but they who have done evil unto resurrection of judgment. 30. Of myself I can do nothing. As I hear, I judge, and my judgment is just because I seek not my own will, but the will of him who sent me.

JUSTIFICATION OF CHRIST'S CLAIMS

31. "If I bear witness concerning myself, my witness is not true. 32. There is another who bears witness concerning me, and I know that the witness that he bears concerning me is true. 33. You have sent to John, and he has borne witness to the truth. 34. I however do not receive the witness of man, but I say these things that you may be saved. 35. He was the lamp, burning and shining;

33: I, 19ff.

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31. *Is not true*, that is, it is not valid. At this time Jesus permits that the rule which states that a person cannot at the same time be the witness, the judge and the accused, be applied to Him; but in chapter 8: 13, He will sustain that His testimony is valid because He is God.

and you desired to rejoice for a while in his light.

36. "The witness, however, that I have is greater than that of John. For the works which the Father has given me to accomplish, these very works that I do, bear witness to me, that the Father has sent me. 37. And the Father himself, who has sent me, has borne witness to me. But you have never heard his voice, or seen his face. 38. And you have not his word abiding in you, since you do not believe him whom he has sent. 39. You search the Scriptures, because in them you think that you have life everlasting. And it is they that bear witness to me, 40. yet you are not willing to come to me that you may have life.

41. "I do not receive glory from men. 42. But I know that you have not the love of God in you. 43. I have come in the name of my Father, and you do not receive me. If another come in his own name, him you will receive. 44. How can you believe who receive glory from one another, and do not seek the glory which is from the only God? 45. Do not think that I shall accuse you to the Father. There is one who accuses you,

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37: Deut. 4, 12. 15.—44: 12, 43.

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39. This is a very important verse because it teaches that it is not sufficient to read the Holy Scriptures in order to obtain salvation, as some teach; but that this reading must be done with good spirit and be helped by grace. Moreover, the reading of the Scriptures alone cannot substitute the oral teachings of the Church. It is for this reason that we have placed as a commentary of the Gospel that which the Church teaches us.

Moses, in whom you hope. 46. For if you believed Moses you would believe me also, for he wrote of me. 47. But if you do not believe his writings, how will you believe my words?"

CHAPTER 6

JESUS FEEDS FIVE THOUSAND

1. After this Jesus went away to the other side of the sea of Galilee, which is that of Tiberias. 2. And there followed him a great crowd, because they witnessed the signs he worked on those who were sick. 3. Jesus therefore went up the mountain, and sat there with his disciples.

4. Now the Passover, the feast of the Jews, was near. 5. When, therefore, Jesus had lifted up his eyes and seen that a very great crowd had come to him, he said to Philip, "Whence shall we buy bread that these may eat?" 6. But he said this to try him, for he himself knew what he would do.

7. Philip answered him, "Two hundred denarii worth of bread is not enough for them, that each may receive a little." 8. One of his disciples, Andrew, the brother of Simon Peter, said to him, 9. "There is a young boy here who has five barley

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46: 1, 45; Luke 24, 44.

1-15: Matt. 14, 13-21; Mark 6, 31-44; Luke 9, 10-17.—4: 2, 13: 11, 55: 5, 1.

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1. *The other side of the sea*, that is, in the vicinity of Bethsaida Julias at the foot of the mountain. It could be reached by crossing the lake by boat or by walking along the shore as the multitudes did.

loaves and two fishes; but what are these among so many?" 10. Jesus then said, "Make the people recline."

Now there was much grass in the place. The men therefore reclined, in number about five thousand. 11. Jesus then took the loaves, and when he had given thanks, distributed them to those reclining; and likewise the fishes, as much as they wished. 12. But when they were filled, he said to his disciples, "Gather the fragments that are left over, lest they be wasted." 13. They therefore gathered them up; and they filled twelve baskets with the fragments of the five barley loaves left over by those who had eaten.

14. When the people, therefore, had seen the sign which Jesus had worked, they said, "This is indeed the Prophet who is to come into the world." 15. So when Jesus perceived that they would come to take him by force and make him king, he fled again to the mountain, himself alone.

JESUS WALKS ON THE WATER

16. Now when evening had come, his disciples went down to the sea. 17. And getting into a boat, they went across the sea towards Capharnaum.

15: 12, 12ff; 18, 36.

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11. *Jesus then took the loaves . . . :* this miracle shows us that it is possible for God to work the other one of changing the substance of the bread into His Body, to prepare the bread of Heaven which He promises here and will give at the last supper.

And it was already dark, but Jesus had not come to them. 18. Now the sea was rising, because a strong wind was blowing. 19. But after they had rowed some twenty-five or thirty stadia, they beheld Jesus walking upon the sea, and drawing near to the boat; and they were frightened. 20. But he said to them, "It is I, do not be afraid." 21. They desired therefore to take him into the boat; and immediately the boat was at the land towards which they were going.

·THE DISCOURSE ON THE EUCHARIST

22. The next day, the crowd which had remained on the other side of the sea observed that there had been but one boat at that place, and that Jesus had not gone into the boat with his disciples, but that his disciples had departed alone. 23 But other boats from Tiberias came near the place where they had eaten the bread, when the Lord gave thanks. 24. When therefore the crowd perceived that Jesus was not there, nor his disciples, they themselves got into the boats and came to Capharnaum, seeking Jesus. 25. And when they had found him on the other side of tne sea, they said to him, "Rabbi, when didst thou come here?"

26. Jesus answered them and said, "Amen, amen, I say to you, you seek me, not because you have seen signs, but because you have eaten of the loaves and have been filled. 27. Do not labour for

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19. They were almost in the middle of the lake.

the food that perishes, but for that which endures unto life everlasting, which the Son of Man will give you. For upon him the Father, God himself, has set his seal."

28. They said therefore to him, "What are we to do that we may perform the works of God?" 29. In answer Jesus said to them, "This is the work of God, that you believe in him whom he has sent." They said therefore to him, "What sign, then, dost thou, that we may see and believe thee? What work dost thou perform? 31. Our Fathers ate the manna in the desert, even as it is written, 'Bread from heaven he gave them to eat.' "

32. Jesus then said to them, "Amen, amen, I say to you, Moses did not give you the bread from heaven, but my Father gives you the true bread from heaven. 33. For the bread of God is that which comes down from heaven and gives life to the world."

34. They said therefore to him, "Lord, give us always this bread."

35. But Jesus said to them, "I am the bread of life. He who comes to me shall not hunger, and he who believes in me shall never thirst. 36. But I have told you that you have seen me and you do not believe. 37. All that the Father gives to me shall come to me, and him who comes to me I will not cast out. 38. For I have come down from

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31: Ex. 16, 15f; Ps. 77, 25f; 1 Cor. 10, 3.

35: 6, 48f. 51; 4, 14; 7, 37.

heaven, not to do my own will, but the will of him who sent me. 39. Now this is the will of him who sent me, the Father, that I should lose nothing of what he has given me, but that I should raise it up on the last day. 40. For this is the will of my Father who sent me, that whoever beholds the Son, and believes in him, shall have everlasting life, and I will raise him up on the last day."

41. The Jews therefore murmured about him because he had said, "I am the bread that has come down from heaven." 42. And they kept saying, "Is this not Jesus the son of Joseph, whose father and mother we know? How, then, does he say, 'I have come down from heaven'?"

43. In answer therefore Jesus said to them, "Do not murmur among yourselves. 44. No one can come to me unless the Father who sent me draw

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39: 6, 40. 44. 55; 11, 24.

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40. *Shall have everlasting life . . .* : that is, the ineffable happiness of Heaven. "Such is the will of the Father and such is also the will of the Son," observes St. John Chrysostom, "hence, at the end of the world, Jesus will raise us from the dead, because 'the hope of us Christians', says Tertullian, 'is the resurrection of the dead'." Hope is that virtue by which we firmly trust that God, Who is all powerful and faithful to His promises, will, in His mercy, give us eternal happiness and the means to obtain it. Through hope man finds a good God, ready to do him good. Hope renders man pious, good, humble, patient, happy and trusting because he awaits the reward of his labours. Desperation, instead, renders him wicked. "God alone is never sought in vain, and when He is sought with hope, He is always found" (St. Bernard).

him, and I will raise him up on the last day. 45. It is written in the Prophets, 'And they all shall be taught of God.' Everyone who has listened to the Father, and has learned, comes to me; 46. not that anyone has seen the Father except him who is from God, he has seen the Father. 47. Amen, amen, I say to you, he who believes in me has life everlasting.

48. "I am the bread of life. 49. Your fathers ate the manna in the desert, and have died. 50. This is the bread that comes down from heaven, so that if anyone eat of it he will not die. 51. I am the living bread that has come down from heaven. 52. If anyone eat of this bread he shall live forever; and the bread that I will give is my flesh for the life of the world."

53. The Jews on that account argued with one another, saying, "How can this man give us his flesh to eat?"

45: Isa. 54, 13; Jer. 31, 33f.

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52. *The bread that I will give . . . :* Jesus does not say: "The bread that I now give," but "that I will give", that is, the bread He would give at the last supper, when He said: "Take and eat; this is My Body." Jesus affirms His Real Presence in the Blessed Sacrament in a very clear manner. Many disciples refused to believe that Jesus would have given us His Body to eat and His Blood to drink, hence they left Him (V. 67); but the Apostles answered through St. Peter: "To whom shall we go? Thou hast words of everlasting life!" (V. 69). We must honour Jesus Christ present in the Holy Eucharist: 1. by profoundly believing this mystery which He revealed; 2. by adoring Him with the greatest reverence; 3. by

54. Jesus therefore said to them, "Amen, amen, I say to you, unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you. 55. He who eats my flesh and drinks my blood has life everlasting and I will raise him up on the last day. 56. For my flesh is food indeed, and my blood is drink indeed. 57. He who eats my flesh, and drinks my blood, abides in me and I in him. 58. As the living Father has sent me, and as I live because of the Father, so he

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devotedly assisting at Mass and frequently receiving Holy Communion as worthily as possible; 4. by tenderly loving Him Who so greatly loved us and Who still loves us; 5. by praying to Him with great confidence in order to receive the graces we need.

54. *You shall not have life in you...:* "Hence, he who does not eat His Flesh and drink His Blood will be deprived of this life. This present life may be enjoyed without eating the Eucharistic Bread; but for eternal life, this is impossible" (St. Bede).

55. . . . *has life everlasting:* in fact, he who receives Holy Communion does not receive only the flesh of a man, but the Flesh of a God, Flesh which has the power of making man wholly divine (Theophilatus). The vivifying Flesh of Jesus Christ, to which we are united in Holy Communion, is the cause of our future resurrection, because it sows the seeds of immortality in our mortal body. "The nature of this Sacrament is to transform man into God and to render him similar to Him" (St. Thomas). Hence Jesus says to every soul "I am the Food of the Strong; you shall not transform Me into yourself but I will transform you into Me" (St. Augustine).

58. *He who eats Me, he also shall live because of Me:* Jesus lives in the Father, and he who eats Jesus lives in Him. "By means of the Eucharist," says St. John Chrysostom, "we are changed into Jesus Christ not only through love, but we become in reality the Flesh of Jesus Christ; this miracle is

who eats me, he also shall live because of me. 59. This is the bread that has come down from heaven; not as your fathers ate the manna, and died. He who eats this bread shall live forever."

60. These things he said when teaching in the synagogue at Capharnaum.

61. Many of his disciples therefore, when they heard this, said, "This is a hard saying. Who can listen to it?" 62. But Jesus, knowing in himself that his disciples were murmuring at this, said to them, "Does this scandalize you? 63. What then if you should see the Son of Man ascending where he was before? 64. It is the spirit that gives life; the flesh that profits nothing. The words that I have spoken to you are the spirit and life. 65. But there are some among you who do not believe." For Jesus knew from the beginning who they were who did not believe, and who it was who should betray him.

66. And he said, "This is why I have said to you, 'No one can come to me unless he is enabled to do so by my Father.' " 67. From this time many

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65: 13, 11.—69f: 11, 27; Matt. 16, 16.

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worked by virtue of the nourishment which He gives us. To prove His love for us, He willed to give Himself to us in such a way as to form one thing with us."

What ineffable and divine condescension! To receive Holy Communion worthily, three things are necessary: 1. to be free from mortal sin; 2. to know and to think of Whom we are to receive; 3. to be fasting from one hour from liquids, three hours from solid food and alcoholic liquor (The drinking of water does not break the fast).

of his disciples turned back and no longer went about with him.

68. Jesus therefore said to the Twelve, "Do you also wish to go away?" 69. Simon Peter therefore answered, "Lord, to whom shall we go? Thou hast words of everlasting life, 70. and we have come to believe and to know that thou art the Christ, the Son of God."

71. Jesus answered them, "Have I not chosen you, the Twelve? Yet one of you is a devil. 72. Now he was speaking of Judas Iscariot, the son of Simon; for he it was, though one of the Twelve, who would betray him.

III

CHAPTER 7

JESUS GOES SECRETLY TO THE FEAST OF TABERNACLES

1. Now after these things Jesus went about in Galilee, for he did not wish to go about in Judea because the Jews were seeking to put him to

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71: 13, 18; 15, 16.—7, 1: 5, 18; 8, 37. 40.

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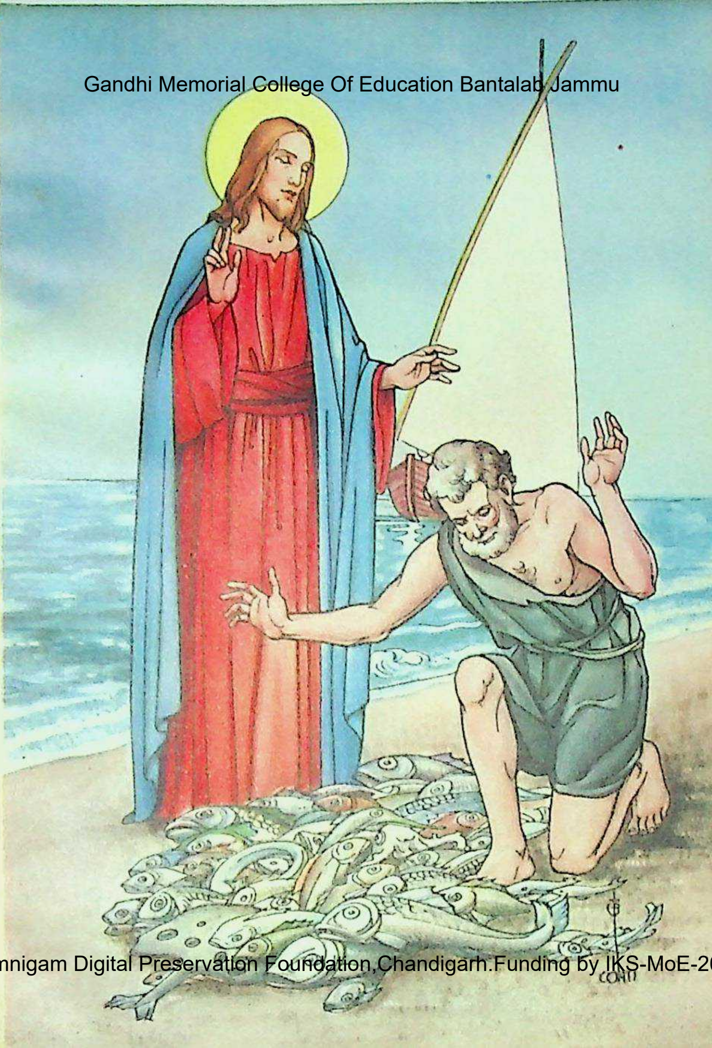
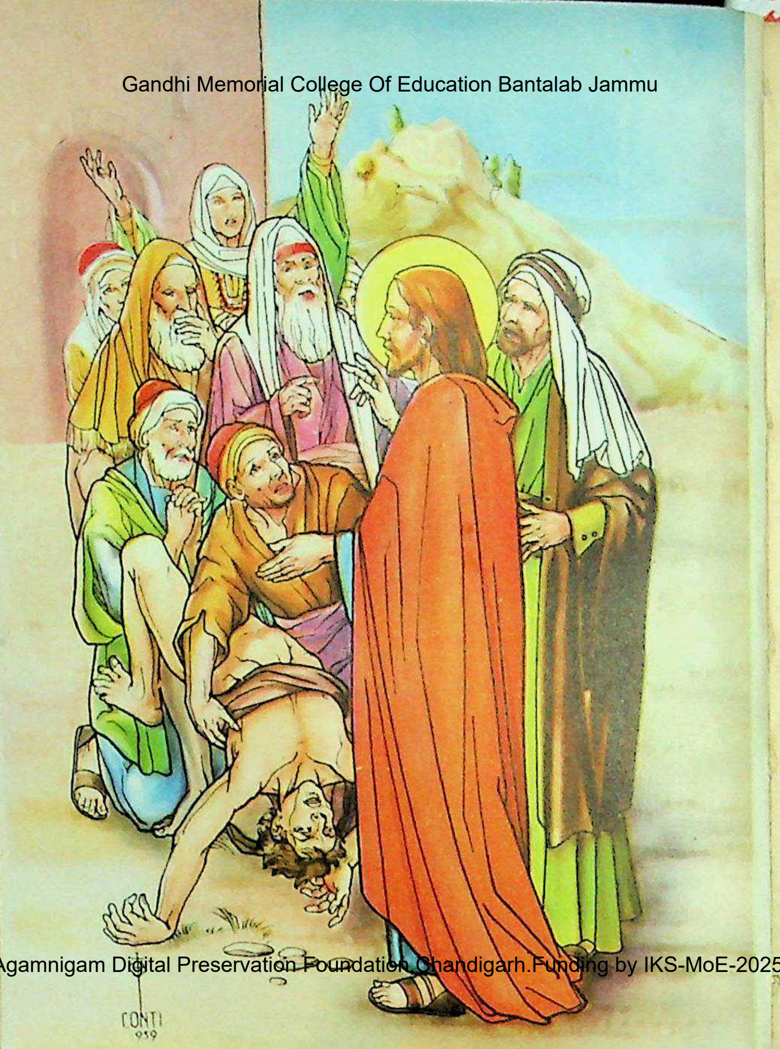
70. *We have come to believe and to know . . . :* Regarding the things that pertain to God, we believe in order to understand, because if we should want to understand first and then believe, we would not succeed either in believing or in understanding (St. Augustine). It is the golden rule enunciated and practised by St. Peter, the head of the Apostolic college, and presented to those who heed it.





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death. 2. Now the Jewish feast of Tabernacles was at hand. 3. His brethren therefore said to him, "Leave here and go into Judea that thy disciples also may see the works that thou dost; 4. for no one does a thing in secret if he wants to be publicly known. If thou dost these things, manifest thyself to the world." 5. For not even his brethren believed in him.

6. Jesus therefore said to them, "My time has not yet come, but your time is always at hand. 7. The world cannot hate you, but it hates me because I bear witness concerning it, that its works are evil. 8. As for you, go up to the feast, for my time is not yet fulfilled."

9. When he had said these things he stayed on in Galilee. 10. But as soon as his brethren had gone up to the feast, then he also went up, not publicly, but as it were privately.

11. The Jews therefore were looking for him at the feast, and were saying, "Where is he?" 12. And there was much whispered comment among the crowd concerning him. For some were saying, " He is a good man." But others were saying, "No, rather he seduces the crowd." 13. Yet for fear of the Jews no one spoke openly of him.

14. When, however, the feast was already half

2: Lev. 23, 34.—7: 15, 18; 3, 19.—13: 9, 22; 12, 42; 19, 38.

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2. *Feast of the Tabernacles,* because, during the seven days of feasting, the Jews dwelt in tents (tabernacles) made of branches in memory of the 40 years' stay in the desert.

3. *Brethren,* are the blood relatives of Mary and cousins, in various degrees, of Jesus.

over, Jesus went up into the temple and began to teach. 15. And the Jews marvelled, saying, "How does this man come by learning, since he has not studied?"

THE SOURCE OF CHRIST'S TEACHINGS

16. Jesus answered them and said, "My teaching is not my own, but his who sent me. 17. If anyone desires to do his will, he will know of the teaching whether it is from God, or whether I speak on my own authority. 18. He who speaks on his own authority seeks his own glory. But he who seeks the glory of the one who sent him is truthful, and there is no injustice in him. 19. Did not Moses give you the Law, and none of you observes the Law? 20. Why do you seek to put me to death?" The crowd answered and said, "Thou hast a devil. Who seeks to put thee to death?"

21. Jesus answered and said to them, "One work I did and you all wonder. 22. For this reason Moses gave you the circumcision"—not that it is from Moses, but from the fathers—"and on a Sabbath you circumcise a man. 23. If a man receives circumcision on a Sabbath, that the Law of Moses may not be broken, are you indignant with me because I made a whole man well on

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20: 8, 48. 52; 10, 20.—23: 5, 2-9. 16.

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15. *He has not studied* under the great Doctors of the Law.

a Sabbath? 24. Judge not by appearances but give just judgment."

CHRIST'S ORIGIN

25. Some therefore of the people of Jerusalem were saying, "Is not this the man they seek to kill? 26. And behold, he speaks openly and they say nothing to him. Can it be that the rulers have really come to know that this is the Christ? 27. Yet we know where this man is from; but when the Christ comes, no one will know where he is from."

28. Jesus therefore, while teaching in the temple, cried out and said, "You both know me, and know where I am from. Yet I have not come of myself, but he is true who has sent me, whom you do not know. 29. I know him because I am from him, and he has sent me."

30. They wanted therefore to seize him, but no one laid hands on him because his hour had not yet come. 31. Many of the people, however, believed in him, and they kept saying, "When the Christ comes will he work more signs than this man works?" 32. The Pharisees heard the crowd whispering these things about him, and the rulers and Pharisees sent attendants to seize him.

33. Jesus then said, "Yet a little while I am with you, and then I go to him who sent me. 34. You will seek me and will not find me; and where I am you cannot come." 35. The Jews therefore

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31: 8, 30; 10, 42; 11, 45.—33: 13, 33.—34: 8, 21; 13, 33; 36.

said among themselves, "Where is he going that we shall not find him? Will he go to those dispersed among the Gentiles, and teach the Gentiles? 36. What is this statement that he has made, 'You will seek me and will not find me, and where I am you cannot come'?"

37. Now on the last, the great day of the feast, Jesus stood and cried out, saying, "If anyone thirst, let him come to me and drink. 38. He who believes in me, as the Scripture says, 'From within him there shall flow rivers of living water.'" 39. He said this, however, of the Spirit whom they who believed in him were to receive; for the Spirit had not yet been given, since Jesus had not yet been glorified.

40. Some of the crowd, therefore, when they had heard these words, said, "This is truly the Prophet." 41. Others said, "This is the Christ." Some, however, said, 42. "Can the Christ come from Galilee? Does not the Scripture say that it is of the offspring of David, and from Bethlehem, the village where David lived, that the Christ is to come?" 43. So there arose a division among the crowd because of him. 44. And some of them wanted to seize him, but no one laid hands on him.

45. The attendants therefore came to the chief priests and Pharisees; and these said to them, "Why have you not brought him?" 46. The

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38: 4, 10. 14; Isa. 12, 3; 58, 11; Ezech. 47, 1. 12.—39: 16, 7.—42: 7, 52; 1, 46; 2 Kgs. 7, 12; Ps. 88, 4f; Mich. 5, 2.

attendants answered, "Never has man spoken as this man." 47. The Pharisees then answered them, "Have you also been led astray? 48. Has anyone of the rulers believed in him, or any of the Pharisees? 49. But this crowd, which does not know the Law, is accursed."

50. Nicodemus, he who had come to him at night, who was one of them, said to them, 51. "Does our Law judge a man unless it first give him a hearing, and know what he does?" 52. They answered and said to him, "Art thou also a Galilean? Search the Scriptures and see that out of Galilee arises no prophet." 53. And they returned each one to his own house.

CHAPTER 8

THE ADULTERESS

1. But Jesus went to the Mount of Olives. 2. And at daybreak he came into the temple, and all the people came to him; and sitting down he began to teach them.

3. Now the Scribes and Pharisees brought a woman caught in adultery, and setting her in the midst, 4. said to him, "Master, this woman has just now been caught in adultery. 5. And in the Law Moses commanded us to stone such persons.

50: 3, 1f.—51: Deut. 1, 16f; 13, 14; 19, 15.
3-5: Lev. 20, 10; Deut. 22, 22-24.—7: Deut. 17, 7.

What therefore, dost thou say?" 6. Now they were saying this to test him, in order that they might be able to accuse him. But Jesus, stooping down, began to write with his finger on the ground.

7. But when they continued asking him, he raised himself and said to them, "Let him who is without sin among you be the first to cast a stone at her." 8. And again stooping down, he began to write on the ground. 9. But hearing this, they went away, one by one, beginning with the eldest. And Jesus remained alone, with the woman standing in the midst.

10. And Jesus, raising himself, said to her, "Woman, where are they? Has no one condemned thee?" 11. She said, "No one, Lord." Then Jesus said, "Neither will I condemn thee. Go thy way, and from now on sin no more."

THE LIGHT OF THE WORLD

12. Again, therefore, Jesus spoke to them, say-

11: 5, 14.—12: 1, 5. 9; 9, 15; 12, 46.

6. *He began to write. . . :* with this act He wished to say: "It is not up to me to pass judgment in such a matter: you have your tribunals, go to them."

7. *Let him who is without sin. . .:* Jesus read their conscience.

9. *Jesus remained alone, with the woman. . .:* misery and Mercy remained facing one another; but the effusion of pardon and grace on the part of Mercy was so great, that misery found himself immediately restored and established in the good without justice being impaired.

11. *Neither will I condemn thee ...:* God's Heart is not

ing, "I am the light of the world. He who follows me does not walk in the darkness, but will have the light of life." 13. The Pharisees therefore said to him, "Thou bearest witness to thyself. Thy witness is not true."

14. Jesus answered and said them, "Even if I bear witness to myself, my witness is true, because I know where I came from and where I go. But you do not know where I came from or where I go. 15. You judge according to the flesh; I judge no one. 16. And even if I do judge, my judgment is true, because I am not alone, but with me is he who sent me, the Father. 17. And in your Law it is written that the witness of two persons is true. 18. It is I who bear witness to myself, and he who sent me, the Father, bears witness to me."

19. They therefore said to him, "Where is thy father?" Jesus answered, "You know neither me nor my Father. If you knew me, you would then know my Father also."

20. Jesus spoke these words in the treasury, while teaching in the temple. And no one seized him, because his hour had not yet come.

17: Deut. 17, 6; 19, 15.—20: 7, 30; Mark 12, 41.

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like that of men. Jesus absolves this guilty woman and He, the innocent, will go to die for her on the Cross. The Holy Spirit willed to make us know this fact, not to encourage us to commit sin, but to inspire trust in God's mercy, so sweet, so serene, so respectful of human weakness and dignity!

THE SON OF GOD

21. Again, therefore, Jesus said to them, "I go, and you will seek me, and in your sin you will die. Where I go you cannot come." 22. The Jews therefore kept saying, "Will he kill himself, since he says, 'Where I go you cannot come'?"

23. And he said to them, "You are from below, I am from above. You are of this world, I am not of this world. 24. Therefore I said to you that you will die in your sins; for if you do not believe that I am he, you will die in your sin."

25. They therefore said to him, "Who art thou?" Jesus said to them, "Why do I speak to you at all! 26. I have many things to speak and to judge concerning you; but he who has sent me is true, and the things that I heard from him, these I speak in the world." 27. And they did not understand that he was speaking to them about the Father.

28. Jesus therefore said to them, "When you have lifted up the Son of Man, then you will know that I am he, and that of myself I do nothing: but that I preach only what the Father has taught me. 29. And he who sent me is with me; he has not left me alone, because I do always the things that are pleasing to him." 30. When he was speaking these things, many believed in him.

21: 7, 34; 13, 33.—23: 3, 31.
28: 3, 14; 12, 32.—[illegible]

THE CHILDREN OF ABRAHAM

31. Jesus therefore said to the Jews who had come to believe in him, "If you abide in my word, you shall be my disciples indeed, 32. and you shall know the truth, and the truth shall make you free." 33. They answered him, "We are the children of Abraham, and we have never yet been slaves to anyone. How sayest thou, 'You shall be free'?"

34. Jesus answered them, "Amen, amen, I say to you, everyone who commits sin is a slave of sin. 35. But the slave does not abide in the house forever; the son abides there forever. 36. If therefore the Son makes you free, you will be free indeed. 37. I know that you are the children of Abraham; but you seek to kill me because my word takes no hold among you. 38. I speak what I have seen with the Father; and you do what you have seen with your father."

39. They answered and said to him, "Abraham is our father." Jesus said to them, "If you are the children of Abraham, do the works of Abraham. 40. But as it is, you are seeking to kill me, one who has spoken the truth to you which I have heard from God. That is not what Abraham did. 41. You are doing the works of your father." They

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32. *Shall make you free:* man is truly free when, to the use of his free will he unites freedom from error and from sin.

33. *We are the children of Abraham. . .:* materially they were the descendants of Abraham, but spiritually they were the sons of the devil, not of Abraham. So today, many have

therefore said to him, "We have not been born of fornication; we have one Father, God."

42. Jesus therefore said to them, "If God were your Father, you would surely love me. For from God I came forth and have come; for neither have I come of myself, but he sent me. 43. Why do you not understand my speech? Because you cannot listen to my word. 44. The father from whom you are is the devil, and the desires of your father it is your will to do. He was a murderer from the beginning, and has not stood in the truth because there is no truth in him. When he tells a lie he speaks from his very nature, for he is a liar and the father of lies. 45. But because I speak the truth you do not believe me. 46. Which of you can convict me of sin? If I speak the truth, why do you not believe me? 47. He who is of God hears the words of God. The reason why you do not hear is that you are not of God."

CHRIST AND ABRAHAM

48. The Jews therefore in answer said to him, "Are we not right in saying that thou art a Samaritan, and hast a devil?" 49. Jesus answered, "I have not a devil, but I honour my Father, and you dishonour me. 50. Yet I do not seek my own glory; there is one who seeks and who judges.

44: 1 John 3, 8-12.

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changed from sons of God through Baptism, to sons of the devil through customs. St. Augustine thus warns the latter: "In vain do you call yourselves Christians, if your customs are pagan."

51. Amen, amen, I say to you, if anyone keep my word, he will never see death."

52. The Jews therefore said, "Now we know that thou hast a devil. Abraham is dead, and the prophets, and thou sayest, 'If anyone keep my word he will never taste death.' 53. Art thou greater than our father Abraham, who is dead? And the prophets are dead. Whom dost thou make thyself?"

54. Jesus answered, "If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say that he is your God. 55. And you do not know him, but I know him. And if I say that I do not know him, I shall be like you, a liar. But I know him, and I keep his word. 56. Abraham your father rejoiced that he was to see my day. He saw it and was glad." 57. The Jews therefore said to him, "Thou art not yet fifty years old, and hast thou seen Abraham?" Jesus said to them, 58. "Amen, amen, I say to you, before Abraham came to be, I am." 59. They therefore took up stones to cast at him; but Jesus hid himself, and went out from the temple.

CHAPTER 9

THE MAN BORN BLIND

1. And as he was passing by, he saw a man

51: 5, 24; 6, 40. 47; 11, 25.—55: 7, 28f.
58: 8, 24-28; 17, 5. 24.—9, 3: 11, 4.

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1. This beautiful episode demonstrated how true it is that Jesus is the light of the world.

blind from birth. 2. And his disciples asked him, "Rabbi, who has sinned, this man or his parents, that he should be born blind?" 3. Jesus answered, "Neither has this man sinned, nor his parents, but the works of God were to be made manifest in him. 4. I must do the works of him who sent me while it is day; night is coming, when no one can work. 5. As long as I am in the world I am the light of the world."

6. When he had said these things, he spat on the ground and made clay with the spittle, and spread the clay over his eyes, 7. and said to him, "Go, wash in the pool of Siloe (which is interpreted 'sent')." So he went away, and washed and returned seeing. 8. The neighbours therefore and they who were wont to see him before as a beggar, began saying, "Is this he who used to sit and beg?" Some said, "It is he." 9. But others said, "By no means, he only resembles him." Yet the man declared, "I am he."

4: 11, 9; 12, 35.—6: Mark 7, 33; 8, 23.

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2. *Who has sinned, this man or his parents?. . . :* Among the Jews it was a common belief that all misfortunes were a result of sins committed either by the unfortunate person or by his parents. This is not always true, although it is true in many cases. God sometimes permits the innocent to suffer for His own particular ends.

7. *Siloe,* south of Mount Sion, upon which the temple was built, is a reservoir where even today the waters that flow from the fountain which is situated at the north-east foot of that same mountain, are gathered: the water is carried by the well-known canal excavated by Ezechias.

10. They therefore said to him, "How were thy eyes opened?" 11. He answered, "The man who is called Jesus made clay and anointed my eyes, and said to me, 'Go to the pool of Siloe and wash.' And I went and washed, and I see." 12. And they said to him, "Where is he?" He said, "I do not know."

13. They took him who had been blind to the Pharisees. 14. Now it was a Sabbath on which Jesus made the clay and opened his eyes. 15. Again, therefore, the Pharisees asked him how he received his sight. But he said to them, "He put clay upon my eyes, and I washed, and I see."

16. Therefore some of the Pharisees said, "This man is not from God, for he does not keep the Sabbath." But others said, "How can a man who is a sinner work these signs?" And there was a division among them. 17. Again therefore they said to the blind man, "What dost thou say of him who opened thy eyes?" But he said, "He is a prophet."

18. The Jews there did not believe of him that he had been blind and had got his sight, until they called the parents of the one who had gained his sight, 19. and questioned them, saying, "Is this your son, of whom you say that he was born blind? How then does he now see?" 20. His parents answered them and said, "We know that this is our son, and that he was born blind; 21. but how he now sees we do not know, or who opened his eyes we ourselves do not know. Ask

him; he is of age, let him speak for himself." 22. These things his parents said because they feared the Jews. For already the Jews had agreed that if anyone were to confess him to be the Christ, he should be put out of the synagogue. 23. This is why his parents said, "He is of age; question him."

24. They therefore called a second time the man who had been blind, and said to him, "Give glory to God! We ourselves know that this man is a sinner." 25. He therefore said, "Whether he is a sinner, I do not know. One thing I do know, that whereas I was blind, now I see." 26. They therefore said to him "What did he do to thee? How did he open thy eyes?" 27. He answered them, "I have told you already, and you have heard. Why would you hear again? Would you also become his disciples?" 28. They heaped abuse on him therefore, and said, "Thou art his disciple, but we are disciples of Moses. 29. We know that God spoke to Moses; but as for this man, we do not know where he is from." 30. In answer the man said to them, "Why, herein is the marvel, that you do not know where he is from, and yet he opened my eyes. 31. Now we know that God does not hear sinners; but anyone is a worshipper of God, and does his will, him he hears. 32. Not from the beginning of the world has it been heard that anyone opened the eyes of a man born blind. 33. If this man were not from God, he could

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[illegible] 7, 13.

do nothing." 34. They answered and said to him, "Thou wast altogether born in sins, and dost thou teach us?" And they turned him out.

35 Jesus heard that they had turned him out, and when he had found him, said to him, "Dost thou believe in the Son of God?" 36. He answered and said, "Who is he, Lord, that I may believe in him?" 37. And Jesus said to him, "Thou hast both seen him, and he it is who speaks with thee."

38. And he said, "I believe, Lord." And falling down, he worshipped him.

39. And Jesus said, "For judgment have I come into this world, that they who do not see may see, and they who see may become blind." 40. And some of the Pharisees who were with him heard this, and they said to him, "Are we also blind?" 41. Jesus said to them, "If you were blind, you would not have sin. But now that you say, 'We see,' your sin remains."

34: 9, 2. 22.
39: Matt. 13, 13-15.—40: Matt. 23, 26.

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39. *For judgment have I come:* Jesus did not come to judge the world, but to save it; nevertheless, the very fact that those who love Him observe His Commandments, while those who do not love Him transgress His Commands and commit sin, manifests the faith of the former and the incredulity of the latter; thus separating the faithful from the infidels.

41. *If you were blind. . .:* that is, if you knew nothing about Me, you would be excused, but you yourselves say that you know Me. Therefore you are not excused and the sin of incredulity remains yours, because you do not convert yourselves.

CHAPTER 10

THE GOOD SHEPHERD

1. "Amen, amen, I say to you, he who enters not by the door into the sheepfold, but climbs up another way, is a thief and a robber. 2. But he who enters by the door is shepherd of the sheep. 3. To this man the gatekeeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them forth. 4. And when he has let out his own sheep, he goes before them; and the sheep follow him because they know his voice. 5. But a stranger they will not follow, but will flee from him, because they do not know the voice of strangers."

6. This parable Jesus spoke to them, but they did not understand what he was saying to them.

7. Again, therefore, Jesus said to them, "Amen, amen, I say to you, I am the door of the sheep. 8. All whoever have come are thieves and robbers; but the sheep have not heard them. 9. I am the door. If anyone enter by me he shall be safe, and shall go in and out, and shall find pastures. 10. The thief comes only to steal, and slay, and destroy. I came that they may have life, and have it more abundantly.

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8. 10. 12f: Ezech. 34.

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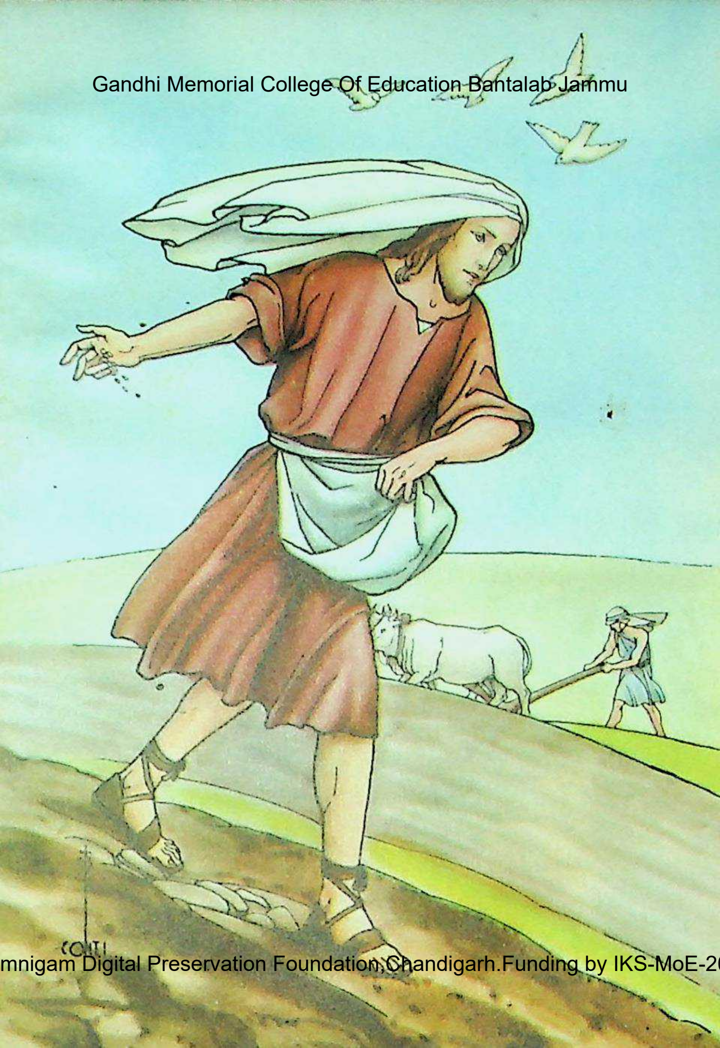
3. He says *his own sheep*, because in one sheepfold there were several herds of sheep belonging to different shepherds.

10. *That they may have life more abundantly*: the life given us by Jesus is the life of grace, which renders him who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11. "I am the good shepherd. The good shepherd lays down his life for his sheep. 12. But the hireling, who is not a shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees. And the wolf snatches and scatters the sheep; 13. but the hireling flees because he is a hireling, and has no concern for the sheep.

14. "I am the good shepherd, and I know mine and mine know me, 15. even as the Father knows me and I know the Father; and I lay down my

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possesses it a participant of divine life on earth and prepares him for the superabundance of the life of glory in Heaven. There are two kinds of grace: sanctifying grace and actual grace. Sanctifying grace is that supernatural gift, inherent in our soul, which renders us just, friends and adopted children of God, brethren of Jesus Christ, heirs of Heaven and capable of performing works meritorious of eternal life. If we only understood grace and its advantages, how ardently we would desire it, with what solicitude we would seek it, how we would endeavour to conserve and increase it! By our good works performed in the grace of God, we merit an increase of grace, the attainment of eternal life and an increase of glory in Heaven. Instead, the works performed while in a state of mortal sin, no matter how good, have no value at all for Heaven.

Think, O Reader, what a terrible and irreparable disappointment you would have at the judgment, if you should labour all your life, but not in the grace of God! Yet this is given such little thought! The merit and eternal glory are lost...and this thought is laughed at and given no attention while, for a handful of money or a piece of land some even become infuriated! Sanctifying grace is lost through mortal sin. It is regained with the pardoning of the mortal sins, which is obtained by a [illegible] life for my sheep. 16. And other sheep I have that are not of this fold. Them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd. 17. For this reason the Father loves me, because I lay down my life that I may take it up again. 18. No one takes it from me, but I lay it down of myself. I have the power to lay it down, and I have the power to take it up again. Such is the command I have received from my Father."

19. Again there arose a division among the Jews because of these words. 20. Many of them were saying, "He has a devil and is mad. 21. Why do you listen to him?" Others were saying, "These are not the words of one who has a devil. Can a devil open the eyes of the blind?"

AT THE FEAST OF THE DEDICATION

22. Now there took place at Jerusalem the feast

16: Ezech. 34, 23; 37, 24.—17: Phil. 2, 8f.—18: 5, 26; 19, 11. 19f: 7, 20. 43; 8, 48.—22: 1 Mach. 4, 54. 58.

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possible to go immediately, by making a perfect act of contrition with the proposal of going to confession as soon as possible. To preserve the grace of the Sacraments we must go to confession and receive Holy Communion often, pray, do good and avoid evil, because "He Who has created us without us, will not save us without our co-operation" (St. Augustine).

22. *Feast of the Dedication:* this solemnity, also called "Feast of Lights", dated back to the times of Judas Maccabeus, who instituted it in 104 B. C. to commemorate the purification of the temple profaned by the pagan and wicked king of Syria, Antiochus Epiphanes IV.

of the Dedication; and it was winter. 23. And Jesus was walking in the temple, in Solomon's portico. 24. The Jews therefore gathered round him, and said to him, "How long dost thou keep us in suspense? If thou art the Christ, tell us openly."

25. Jesus answered them, "I tell you and you do not believe. The works that I do in the name of my Father, these bear witness concerning me. 26. But you do not believe because you are not of my sheep. 27. My sheep hear my voice, and I know them and they follow me. 28. And I give them everlasting life; and they shall never perish neither shall anyone snatch them out of my hand. 29. What my Father has given me is greater than all; and no one is able to snatch anything out of the hand of my Father. 30. I and the Father are one."

31. The Jews therefore took up stones to stone him. 32. Jesus answered them, "Many good works have I shown you from my Father. For which of these works do you stone me?" 33. The Jews answered him, "Not for a good work do we stone

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23: Acts 3, 11; 5, 12.—25: 10, 38; 5, 36.—26f. 8, 47.—28f: Deut. 32, 39.

30: 8, 19; 12, 45; 14, 9; 17, 11. 22.—31: 8, 59.—33: 5, 18; 19, 7.

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29. *What My Father has given Me* (that is, His divine nature), is greater than all, and therefore it is logical that no one can snatch them from the hands of the Son. In other words, this refers to the fact that Father and Son are One Sole God, hence superior equally to everything (Durand).

thee, but for blasphemy, and because thou, being a man, makest thyself God."

34. Jesus answered them, "Is it not written in your Law, 'I said you are gods'? 35. If he called them gods to whom the word of God was addressed (and the Scripture cannot be broken), 36. do you say of him whom the Father has made holy and sent into the world, 'Thou blasphemest,' because I said, 'I am the Son of God'? 37. If I do not perform the works of my Father, do not believe me. 38. But if I do perform them, and if you are not willing to believe me, believe the works,. that you may know and believe that the Father is in me and I in the Father."

39. They sought therefore to seize him; and he went forth out of their hands.

JESUS IN PEREA

40. And again he went away beyond the Jordan, to the place where John was at first baptizing; and there he stayed. 41. And many came to him; and they were saying, "John indeed worked no sign. 42. All things, however, that John said of this man were true." And many believed in him.

CHAPTER 11

THE RAISING OF LAZARUS

1. Now a certain man was sick, Lazarus of

34: 12, 34; 15, 25.—36: 5, 18.
38: 14, 10-12; 20, 11, 21-25.—40: 1, 28.—11, 1: Luke 10, 38f.

Bethany, the village of Mary and her sister Martha. 2. Now it was Mary who anointed the Lord with ointment, and wiped his feet dry with her hair, whose brother Lazarus was sick. 3. The sisters therefore sent to him, saying, "Lord, behold, he whom thou lovest is sick."

4. But when Jesus heard this, he said to them, "This sickness is not unto death, but for the glory of God, that through it the Son of God may be glorified." 5. Now Jesus loved Martha and her sister Mary, and Lazarus. 6. So when he heard that he was sick, he remained two more days in the same place. 7. Then afterwards he said to his disciples, "Let us go again into Judea."

8. The disciples said to him, "Rabbi, just now the Jews were seeking to stone thee; and dost thou go there again?" 9. Jesus answered, "Are there not twelve hours in the day? If a man walks in the day, he does not stumble, because he sees the light of this world. 10. But if he walks in the night, he stumbles, because the light is not in him."

11. These things he spoke, and after this he said to them, Lazarus, our friend, sleeps. But I go that I may wake him from sleep." 12. His disciples therefore said, "Lord, if he sleeps, he will be safe." 13. Now Jesus had spoken of his death, but they thought he was speaking of the repose of sleep. 14. So then Jesus said to them plainly, "Lazarus is dead; 15. and I rejoice on your ac-

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[illegible]

count that I was not there, that you may believe. 16. But let us go to him." Thomas who is called the Twin, said therefore to his fellow-disciples, "Let us also go, that we may die with him."

17. Jesus therefore came and found him already four days in the tomb. 18. Now Bethany was close to Jerusalem, some fifteen stadia distant. 19. And many of the Jews had come to Martha and Mary, to comfort them on account of their brother. 20. When, therefore, Martha heard that Jesus was coming, she went to meet him. But Mary remained at home.

21. Martha therefore said to Jesus, "Lord, if thou hadst been here my brother would not have died. 22. But even now I know that whatever thou shalt ask of God, God will give it to thee."

23. Jesus said to her, "Thy brother shall rise." 24. Martha said to him, "I know that he will rise at the resurrection, on the last day." 25. Jesus

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16: 14, 5; 20, 24ff; 21, 2.—24: 5, 29.

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24. *I know that he will rise...*: The resurrection of the body and the universal judgment await us at the end of the world. With the eleventh article of the Creed: 'the resurrection of the body', we believe that the bodies of all men will rise from the earth and will be united again to their souls, nevermore to be separated." Jesus Christ's Resurrection forms the basis of our hope in the future glorious resurrection. Since Jesus Christ, Head of the Church and of the elect rose from the dead, we nourish a sure hope of also rising through His power, because the members must follow the destiny of their Head. "Hence we shall rise again, having an eternal body but not all are alike: [illegible] celestial body to be able to live worthily in the company of the Angels; if instead, he is a

said to her, "I am the resurrection and the life; he who believes in me, even if he die, shall live; 26. and who ever lives and believes in me, shall never die. Dost thou believe this?" 27. She said to him, "Yes, Lord, I believe that thou art the Christ, the Son of God, who hast come into the world."

28. And when she had said this, she went away and quietly called Mary her sister, saying, "The Master is here and calls thee." 29. As soon as she heard this, she rose quickly and came to him, 30. for Jesus had not yet come into the village, but was still at the place where Martha had met him.

31. When, therefore, the Jews who were with her in the house and were comforting her, saw Mary rise up quickly and go out, they followed her, saying, "She is going to the tomb to weep there."

32. When, therefore, Mary came where Jesus was and saw him, she fell at his feet, and said to him, "Lord, if thou hadst been here, my brother would not have died." 33. When, therefore, Jesus saw her weeping, and the Jews who had

27: 6, 70.

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sinner, he will receive an eternal body suitable to suffer the pains of sins, not to be destroyed in the fire, but to burn eternally (St. Cyril).

26. *Shall never die:* this does not mean that he will never die, but that he will not remain dead for all eternity. In fact, Jesus rose from the dead, and we all will rise at the end of the world.

come with her weeping, he groaned in spirit and was troubled, 34. and said, "Where have you laid him?" They said to him, "Lord, come and see." 35. And Jesus wept. 36. The Jews therefore said, "See how he loved him." 37. But some of them said, "Could not he who opened the eyes of the blind, have caused that this man should not die?"

38. Jesus therefore, again groaning in himself, came to the tomb. Now it was a cave, and a stone was laid against it. 39. Jesus said, "Take away the stone." Martha, the sister of him who was dead, said to him, "Lord, by this time he is already decayed, for he is dead four days." 40. Jesus said to her, "Have I not told thee that if thou believe thou shalt behold the glory of God." 41. They therefore removed the stone. And Jesus, raising his eyes, said, "Father, I give thee thanks that thou hast heard me. 42. Yet I knew that thou always hearest me; but because of the people who stand round, I spoke, that they may believe that thou hast sent me." 43. When he had said this, he cried out with a loud voice, "Lazarus, come forth!" 44. And at once he who had been dead came forth, bound feet and hands with bandages, and his face was tied up with a cloth. Jesus said to them, "Unbind him, and let him go."

THE COUNCIL

45. Many therefore of the Jews who had come

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35. [illegible]

to Mary, and had seen what he did, believed in him. 46. But some of them went away to the Pharisees, and told them the things that Jesus had done.

47. The chief priests and the Pharisees therefore gathered together a council, and said, "What are we doing? for this man is working many signs. 48. If we let him alone as he is, all will believe in him, and the Romans will come and take away both our place and our nation."

49. But one of them, Caiphas, being high priest that year, said to them, "You know nothing at all; 50. nor do you reflect that it is expedient for us that one man die for the people instead of the whole nation perishing." 51. This, however, he said not of himself; but being high priest that year, he prophesied that Jesus was to die for the nation; 52. and not only for the nation, but that he might gather into one the children of God who were scattered abroad. 53. So from that day forth their plan was to put him to death.

JESUS IN EPHREM

54. Jesus therefore, no longer went about openly among the Jews, but withdrew to the district near the desert, to a town called Ephrem; and there he stayed with his disciples.

49: 18, 13f; Luke 3, 2.—51f: 10, 15f.

54: Ephrem, a village north of Jerusalem.

55. Now the Passover of the Jews was at hand; and many from the country went up to Jerusalem before the Passover, in order to purify themselves. 56. And they were looking for Jesus. And as they stood in the temple they were saying to one another, "What do you think, that he is not coming to the feast?" But the chief priests and Pharisees had given orders that, if anyone knew where he was, he should report it, so that they might seize him.

CHAPTER 12

THE ANOINTING AT BETHANY

1. Jesus therefore, six days before the Passover, came to Bethany where Lazarus, whom Jesus had raised to life, had died. 2. And they made him a supper there; and Martha served, while Lazarus was one of those reclining at table with him.

3. Mary therefore took a pound of ointment, genuine nard of great value, and anointed the feet of Jesus, and with her hair wiped his feet dry. And the house was filled with the odour of the oint-

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55: 2, 13; 5, 1; 6, 4; 18, 28.—12, 1-11: Matt. 26, 6-13; Mark 14, 3-9.—1f: 11, 1.—2: Luke 10, 38ff.—3: 11, 2.

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55. *Many from the country* around Jerusalem or even from the other parts of Palestine.

2. The supper is in the house of Simon the leper (Matt. 26: 6).

3. *Anointed the feet of Jesus . . . and wiped His feet dry. . . .* Mary performed an act of courtesy and of most delicate love towards Jesus. She loved her Jesus with an extraordinary love.

ment. 4. Then one of his disciples, Judas Iscariot, he who was about to betray him, said, 5. "Why was this ointment not sold for three hundred denarii, and given to the poor?" 6. Now he said this, not that he cared for the poor, but because he was a thief, and holding the purse, used to take what was put in it. 7. Jesus therefore said, "Let her be—that she may keep it for the day of my burial. 8. For the poor you have always with you, but you do not always have me."

9. Now the great crowd of the Jews learned that he was there; and they came, not only because of Jesus, but that they might see Lazarus, whom he had raised from the dead. 10. But the chief priests planned to put Lazarus to death also. 11. For on his account many of the Jews began to leave them and to believe in Jesus.

Nothing is so sweet, chaste and at the same time so ardent as the love of God. This love heats, inflames, purifies and perfects the heart to the point of changing it entirely.

6. *He was a thief:* the perversity of Judas does not date solely from the day in which he received from the Jews the sum of money for which he was to give Our Lord into their hands; he had the passion of theft long before this (St. Augustine). Besides stealing, the seventh Commandment forbids cheating, unjust keeping of what belongs to others, damage to the property of others, and the accepting of bribes. The Divine Law not only prohibits the external act of theft, but also the intention and the resolution to steal. Therefore God also gave the tenth Commandment: Thou shalt not covet thy neighbour's goods, which completes the seventh Commandment. And in the Gospel Jesus commands: And even as you wish men to do to you, so also do you to them (Luke 6: 31). By the seventh

TRIUMPHAL ENTRY INTO JERUSALEM

12. Now the next day, the great crowd which had come to the feast, when they heard that Jesus was coming to Jerusalem, 13. took the branches of palms and went forth to meet him. And they cried out, "Hosanna! Blessed is he who comes in the name of the Lord, the king of Israel!"

14. And Jesus found a young ass, and sat upon it, as it is written, 15. "Fear not, daughter of Sion; behold, thy king comes, sitting upon the colt of an ass." 16. These things his disciples did not at first understand. But when Jesus was glorified, then they remembered that these things were written about him, and that they had done these things to him.

17. The crowd therefore, which was with him when he called Lazarus from the tomb and raised him from the dead, bore witness to him. 18. And the reason why the crowd also went to meet him was that they heard that he had worked

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12-19: Matt. 21, 1-11; Mark 11, 1-11; Luke 19, 29-45.—13: Ps. 117, 26.—14f: Zach. 9, 9.—16: 2, 22.

Commandment we are commanded to respect what belongs to others, to live up to our business agreements, and to pay our just debts." He who is a position to repair the damage done and does not, will not obtain forgiveness even if he says he is sorry. The obligation of restoring to the owner stolen goods or of making satisfaction falls not only on the person who committed the theft, but also proportionally on those who participated in it. Those who approve or praise the theft, and even the wife and children who this sign. 19. The Pharisees therefore said among themselves, "Do you see that we avail nothing? Behold, the entire world has gone after him!"

LAST WORDS OF JESUS

TO THE PEOPLE

20. Now there were certain Gentiles among those who had gone up to worship on the feast. 21. These therefore approached Philip, who was from Bethsaida of Galilee, and asked him, saying, "Sir, we wish to see Jesus." 22. Philip came and told Andrew; again, Andrew and Philip spoke to Jesus.

23. But Jesus answered them, "The hour has come for the Son of Man to be glorified. 24. Amen, amen, I say to you, unless the grain of wheat falls into the ground and dies, 25. it remains alone. But if it dies, it brings forth much fruit. He who loves his life loses it; and he who hates his life in this world, keeps it unto life everlasting. 26. If anyone serves me, let him follow me; and where I am there also shall my servant be. If anyone serves me, my Father will honour him.

27. "Now my soul is troubled. And what shall I say? Father, save me from this hour! No, this is why I came to this hour. 28. Father, glorify

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21: 1, 43ff.—22: 1, 40.—23: 14, 19.—26: 14, 3; 17, 24.

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secretly steal money from their husband or parents are not entirely exempt from this sin.

thy name!" There came therefore a voice from heaven, "I have both glorified it, and I will glorify it again." 29. Then the crowd which was standing round and had heard, said that it had thundered. Others said, "An angel has spoken to him." 30. Jesus answered and said, "Not for me did this voice come, but for you."

31. "Now is the judgment of the world; now will the prince of the world be cast out. 32. And I, if I be lifted up from the earth, will draw all things to myself." 33. Now he said this signifying by what death he was to die. 34. The crowd answered him, "We have heard from the Law that the Christ abides forever. And how canst thou say, 'The son of Man must be lifted up'? Who is this Son of Man?" 35. Jesus therefore said to them, "Yet a little while the light is among you. Walk while you have the light, that darkness may not overtake you. He who walks in the darkness does not know where he goes. 36. While you have the light, believe in the light, that you may become sons of light."

These things Jesus spoke, and he went away and hid himself from them.

30: 11, 42.—31: 14, 30; 16, 11.—32: 3, 14; 8, 28.—34: Pss. 88, 5; 109, 4; Isa. 9, 7; Dan. 7, 14.—35: 8, 12; 9, 4f.

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31. *Prince of the world* is the devil, prince of the wicked who live in the world (St. Augustine). With His death, Jesus will triumph, and the devil will be overcome.

INCREDULITY

37. Now though he had worked so many signs in their presence, they did not believe in him; 38. that the word which the prophet Isaias spoke might be fulfilled, "Lord, who has believed our report, and to whom has the arm of the Lord been revealed?" 39. This is why they could not believe, because Isaias said again, 40. "He had blinded their eyes, and hardened their hearts; lest they see with their eyes, and understand with their mind, and be converted, and I heal them. 41. Isaias said these things when he saw his glory and spoke of Him.

42. And yet, even among the rulers, many believed in him; but because of the Pharisees they did not acknowledge it; lest they should be put out of the synagogue. 43. For they loved the glory of men more than the glory of God.

44. But Jesus cried out, and said, "He who believes in me, believes not in me but in him who sent me. 45. And he who sees me, sees him who sent me. 46. I have come a light into the world, that whoever believes in me may not remain in the darkness. 47. And if anyone hears my words, and does not keep them, it is not I who judge him; for I have not come to judge

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38: Isa. 53, 1; Rom. 10, 16.—39: Isa. 6, 9f; Matt. 13, 14f.—41; Isa. 6, 1ff.—42: 9, 22.—43: 5, 44.—44: 13, 20; 14, 1.—45: 14, 9.—47: 3, 17; 8, 15.

the world, but to save the world. 48. He who rejects me, and does not accept my words, has one to condemn him. The word that I have spoken will condemn him on the last day. 49. For I have not spoken on my authority, but he who sent me, the Father, has commanded me what I should say, and what I should declare. 50. And I know that his commandment is everlasting life. The things, therefore, that I speak, I speak as the Father has bidden me."

II: THE PASSION, DEATH AND RESURRECTION

1. *THE LAST SUPPER*

CHAPTER 13

THE WASHING OF THE FEET

1. Before the feast of the Passover, Jesus, knowing that the hour had come for him to pass out of this world to the Father, having loved his own who were in the world, loved them to the end.

2. And during the supper, the devil having already put it into the heart of Judas Iscariot, the son of Simon, to betray him, Jesus, 3. knowing that the Father had given all things into his hands, and that he had come forth from God and was going to God, 4. rose from the supper and

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48: 3, 16; Luke 10, 16.—49: 14, 31; 15, 10.—50: 8, 26, 28.—13, 1: 7, 30; 8, 20; 12, 1.—2: 6, 71; 17, 12.—3: 3, 35; 17, 2; 11, 27.

laid aside his garments, and taking a towel girded himself. 5. Then he poured water into the basin and began to wash the feet of the disciples, and to dry them with the towel with which he was girded.

6. He came, then, to Simon Peter. And Peter said to him, "Lord, dost thou wash my feet?" 7. Jesus answered and said to him, "What I do thou knowest not now; but thou shalt know hereafter." 8. Peter said to him, "Thou shalt never wash my feet!" Jesus answered him, "If I do not wash thee, thou shalt have no part with me." 9. Simon Peter said to him, "Lord, not my feet only, but also my hands and my head!" 10. Jesus said to him, "He who has bathed needs only to wash; and he is clean all over. And you are clean, but not all." 11. For he knew who it was that would betray him. This is why he said, "You are not all clean."

12. Now after he had washed their feet and put on his garments, when he had reclined again, he said to them, "Do you know what I have done to you? 13. You call me Master and Lord, and you say well, for so I am. 14. If, therefore, I the Lord and Master have washed your feet, you also ought to wash the feet of one another. 15. For

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10: 15, 3.—11: 6, 65. 71f.—13: Matt. 23, 8. 19.

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15. This symbolic act of Jesus, in the capacity of Master, wants above all to make us understand how perfect fraternal charity is to be exercised, and how His disciples should practise perfect condescension towards [illegible]

I have given you an example, that as I have done to you, so you also should do. 16. Amen, amen, I say to you, no servant is greater than his master, nor is one who is sent greater than he who sent him. 17. If you know these things, blessed shall you be if you do them. 18. I do not speak of you all. I know whom I have chosen; but that the Scripture may be fulfilled, 'He who eats bread with me has lifted up his heel against me.' 19. I tell you now before it comes to pass, that when it has come to pass you may believe that I am he. 20. Amen, amen, I say to you, he who receives anyone I send, receives me; and he who receives me, receives him who sent me."

THE BETRAYER

21. When Jesus had said these things he was troubled in spirit, and said solemnly, "Amen, amen, I say to you, one of you will betray me." 22. The disciples therefore looked at one another, uncertain of whom he was speaking.

23. Now one of his disciples, he whom Jesus loved, was reclining at Jesus' bosom. 24. Simon

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16: Matt. 10, 24.

18: Ps. 40, 10.—19. 8, 24; 14, 29.—20. Matt. 11, 40.—21-30: Matt. 26, 21-25; Mark 14, 18-21; Luke 22. 21-23.—21: 11, 33; 12, 27.

23: 19, 26; 20, 2; 21, 7. 20.

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the great purity of conscience with which the Priest must celebrate the Holy Sacrifice of the Mass and the faithful must receive Holy Communion, which Jesus instituted shortly afterwards together with the Priesthood.

18: *The Scriptures:* Psalm 40: 10.

Peter therefore beckoned to him, and said to him, "Who is it of whom he speaks?" 25. He therefore, leaning back upon the bosom of Jesus, said to him, "Lord, who is it?" 26. Jesus answered, "It is he for whom I shall dip the bread, and give it to him." And when he had dipped the bread, he gave it to Judas Iscariot, the son of Simon. 27. And after the morsel, Satan entered into him. And Jesus said to him, "What thou dost, do quickly." 28. But none of those at the table understood why he said this to him. 29. For some thought that because Judas held the purse, Jesus had said to him, "Buy the things we need for the feast"; or that he should give something to the poor. 30. When, therefore, he had received the morsel, he went out quickly. Now it was night.

THE NEW COMMANDMENT

31. When, therefore, he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in him. 32. If God is glorified, in him, God will also glorify him in himself, and will glorify him at once.

33. "Little children, yet a little while I am with you. You will seek me, and, as I said to the Jews, 'Where I go you cannot come,' so to you also I say it now. 34. A new commandment I give you, that you love one another: that as I have loved

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27: Luke 22, 3.—29: 12, 5f.

32: 17, 1-5.—33: 7, 33: 8, 21.—34: 15, 12f. 17.—36-38: Matt. 26, 31-35; Mark 14, 27-31; Luke 22, 31-34.

you, you also love one another. 35. By this will all men know that you are my disciples, if you have love for one another."

PETER'S DENIALS PREDICTED

36. Simon Peter said to him, "Lord, where art thou going?" Jesus answered, "Where I am going thou canst not follow me now, but thou shalt follow later." 37. Peter said to him, "Why can I not follow thee now? I will lay down my life for thee." 38. Jesus answered him, "Wilt thou lay down thy life for me? Amen, amen, I say to thee, the cock will not crow before thou dost deny me thrice.

CHAPTER 14

A WORD OF COMFORT

1. "Let not your heart be troubled. You believe in God, believe also in me. 2. In my Father's house there are many mansions. Were it not so, I should have told you, because I go to prepare a place for you. 3. And if I go and prepare a place for you, I am coming again, and I will take you to myself; that where I am, there you also may be. 4. And where I go you know, and the way you know."

36: 7, 34; 21, 18f. 38: 18, 27.—14, 1: 14, 27.

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1. *Believe . . . also in Me:* that is, if you believe in God, in consequence you will necessarily have to believe in Me also (St. Augustine). The faith that you will have in Me and in My

5. Thomas said to him, "Lord, we do not know where thou art going, and how can we know the way?" 6. Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father but through me. 7. If you had known me, you would also have known my Father. And henceforth you do know him, and you have seen him."

8. Philip said to him, "Lord, show us the Father and it is enough for us." 9. Jesus said to him, "Have I been so long a time with you, and you have not known me? Philip, he who sees me sees also the Father. How canst thou say, 'Show us the Father'? 10. Dost thou not believe that I am in the Father and the Father in me? The words that I speak to you I speak not on my own authority. But the Father dwelling in me, it is he who does the works. 11. Do you believe that I am in the Father and the Father in me? 12. Otherwise believe because of the works themselves. Amen, amen, I say to you, he who believes in me, the works that I do he also shall do, and

9: 8, 19; 12, 45.

Father Who has begotten Me is more powerful than all the events that could happen and no difficulty can prevail against it (St. John Chrysostom). Jesus repeats the same thing to the Christians in times of trials and temptations. You believe in God, therefore believe also in your Saviour. He will stay near you. He will give you strength, help and victory. Let us also believe in Our Saviour more seriously! And the reward of our faith will be to see and enjoy that which we shall have believed (St. Augustine).

greater than these he shall do, because I am going to the Father. 13. And whatever you ask in my name, that I will do, in order that the Father may be glorified in the Son. 14. If you ask me anything in my name, I will do it.

15. "If you love me, keep my commandments. 16. And I will ask the Father and he will give you another Advocate to dwell with you forever, 17. the Spirit of truth whom the world cannot receive, because it neither sees him nor knows him. But you shall know him, because he will dwell with you, and be in you.

18. "I will not leave you orphans; I will come to you. 19. Yet a little while and the world no longer sees me. But you see me, for I live and

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12: 8, 28; 12, 49.—13: 15, 7. 16; 16, 23f.—15: 15, 10.—16: 14, 26; 15, 26; 16, 7.—17: 16, 13.

16-17. Here Jesus speaks of the work that the Holy Spirit will accomplish in the Apostles, in their Successors, the Popes and the Bishops, and in the faithful. The Holy Spirit is like the soul of the Church: He vivifies it with His very special and continual assistance, He keeps it united to Himself and with His gifts infallibly guides it in the way of truth and sanctity. Jesus promises the Apostles a Consoler Who will remain with them for all eternity. He will dwell invisibly in their souls (St. John Chrysostom). Hence, the Teaching Church, which is constituted by the Pope and by the Bishops united with Him, cannot err in teaching the truths revealed by God; the Church, is infallible because the Spirit of Truth continually assists it. When the Pope and Bishops speak or [illegible] because the Holy Spirit dwells in them as pastors and teachers.

you shall live. 20. In that day you will know that I am in my Father, and you in me, and I in you. 21. He who has my commandments and keeps them, he it is who loves me. But he who loves me will be loved by my Father, and I will love him and manifest myself to him."

22. Judas, not the Iscariot, said to him, "Lord, how is it that thou art about to manifest thyself to us, and not the world?" 23. Jesus answered and said to him, "If anyone love me, he will keep my word, and my Father will love him, and we will come to him and make our abode in him. 24. He who does not love me does not keep my words. And the word that you have heard is not mine, but the Father's who sent me.

25. "These things I have spoken to you while yet dwelling with you. 26. But the Advocate, the Holy Spirit, whom the Father will send in my

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20: 5, 4-7; 17, 21-23.—26: 16, 13.

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23. *If anyone love Me . . . :* the proof of love are the works; the love of God, from the time it exists, works great things; if it refuses to act, it is nothing but an image of love (St. Gregory). "Because divine love," says St. Bernard, "is nothing but a strong will for good." "Too late have I loved you." St. Augustine went about sighing, "Oh beauty always ancient and always new; ah! too late have I loved You! Ah! miserable and unhappy me, if through misfortune I should again stop loving You; I would prefer not to be rather than to exist without You or outside of You."

26. *The Holy Spirit, Whom the Father will send in My Name:* Jesus shows how the Holy Spirit proceeds from the Father and from the Son in Whose Name the Father sends

name, he will teach you all things, and bring to your mind whatever I have said to you.

27. "Peace I leave with you, my peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, or be afraid. 28. You have heard me say to you, 'I go away and I am coming to you.' If you loved me, you would indeed rejoice that I am going to the Father, for the Father is greater than I. 29. And now I have told you before it comes to pass, that when it has come to pass you may believe. 30. I will no longer speak much with you, for the prince of the world is coming, and in me he has nothing. 31. But he comes that the world may know that I love the Father, and that I do as the Father has commanded me. Arise, let us go from here.

29: 13, 19; 16, 4.—30: 12, 31.

Him. The first Person of the Blessed Trinity is God the Father, the Second Person is God the Son, and the third Person is God the Holy Spirit. The Father is God, the Son is God, the Holy Spirit is God; nevertheless, the three divine Persons are perfectly equal to one another, because all are one and the same God.

Let us believe this most august mystery with complete, generous, constant and firm faith. The more it surpasses our intelligence, the more we should willingly believe without objections. Therefore, not only should the august majesty of this mystery not create any difficulty for us, but it must also be for us a reason for great joy, because it assures us that Paradise will be immensely more beautiful than we can ever imagine.

28. *Is greater than I*, that is, as God They are equal, but as man, Jesus is inferior.

CHAPTER 15

UNION WITH CHRIST

1. "I am the true vine, and my Father is the vine-dresser. 2. Every branch in me that bears no fruit he will take away; and every branch that bears fruit he will cleanse, that it may bear more fruit. 3. You are already clean because of the word that I have spoken to you. 4. Abide in me, and I in you. As the branch cannot bear fruit of itself unless it remain on the vine, so neither can you unless you abide in me. 5. I am the vine you are the branches. He who abides in me, and I in him, he bears much fruit; for without me you can do nothing. 6. If anyone does not abide in me, he shall be cast outside as the branch and wither; and they shall gather them up and cast them into the fire, and they shall burn. 7. If you

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5: 2 Cor. 3, 5.—6: Matt. 3, 10.
7: 15, 16; 14, 13.

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5. *Without Me you can do nothing:* St. Augustine thus comments: "Jesus does not say: 'You cannot do anything with facility, or anything that is great'; He simply says 'nothing', neither great nor small, neither difficult nor easy". There are many who, when they hear the teaching that without grace they cannot merit anything for Heaven, become angry, astonished as though they had been done an injustice. And they think: "What! I work from morning until night without a minute's rest and then I am told that all this is worth nothing! What more must I do? . . ." You must continue to work, but in the grace of God, otherwise, with all your trouble when you will appear at the Judgment of God [illegible]

abide in me, and if my words abide in you, ask whatever you will and it shall be done to you. 8. In this is my Father glorified, that you may bear very much fruit, and become my disciples. 9. As the Father has loved me, I also have loved you. Abide in my love. 10. If you keep my commandments you will abide in my love, as I also have kept my Father's commandments, and abide in his love. 11. These things I have spoken to you that my joy may be in you, and that your joy may be made full.

12. "This is my commandment, that you love one another as I have loved you. 13. Greater love than this no one has, that one lay down his life for his friends. 14. You are my friends if you do the things I command you. 15. No longer do I call you servants, because the servant does not know what his master does. But I have called you friends, because all things that I have heard from my Father I have made known to you. 16. You have not chosen me, but I have chosen you, and have appointed you that you should go and bear fruit, and that your fruit should remain; that whatever you ask the Father in my name he may give you. 17. These things I command you, that you may love one another.

9: 17, 23.—10: 8, 29; 14, 15.—16: 6, 17; 13, 18.

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empty hands. "Without Me you can do nothing!" It is God Who speaks! It is for this reason that the Church so insists that the faithful pray and frequent the Sacraments of Confession and Communion so that they may Christianly accomplish their duties, that is, *in the grace of God.*

THE WORLD'S HATRED

18. "If the world hates you, know that it was hated me before you. 19. If you were of the world, the world would love what is its own. But because you are not of the world, but I have chosen you out of the world, therefore the world hates you. 20. Remember the word that I have spoken to you: No servant is greater than his master. If they have persecuted me, they will persecute you also; if they have kept my word, they will keep yours also. 21. But all these things they will do to you for my name's sake, because they do not know him who sent me. 22. If I had not come and spoken to them, they would have no sin. But now they have no excuse for their sin. 23. He who hates me hates my Father also. 24. If I had not done among them works such as no one else has done, they would have no sin. But now they have seen, and have hated both me and my Father; 25. but that the word written in their Law may be fulfilled, 'They have hated me without cause.'

26. "But when the Advocate has come, whom I will send you from the Father, the Spirit of truth who proceeds from the Father, he will bear wit-

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18: 7, 7.—19: 1 John 4, 5.—20: 13, 16.—21: 16, 3; Matt. 5, 11; Acts 5, 41; 1 Pet. 4, 13ff.—23: 5, 23; 1 John 2, 23.—24: 3, 2; 7, 31; 9, 32.—25: Pss. 34, 19; 68, 5.—26: 14, 26.

ness concerning me. 27. And you also bear witness, because from the beginning you are with me.

CHAPTER 16

PERSECUTION PREDICTED

1. "These things I have spoken to you that you may not be scandalized. 2. They will expel you from the synagogues. Yes, the hour is coming for everyone who kills you to think that he is offering worship to God. 3. And these things they will do because they have not known the Father nor me.

4. But these things I have spoken to you, that when the time for them has come you may remember that I told you. These things, however, I did not tell you from the beginning, because I was with you.

THE ROLE OF THE ADVOCATE

5. "And now I am going to him who sent me, and no one of you asks me, 'Where art thou going?" 6. But because I have spoken to you these things, sorrow has filled your heart. 7. But I speak

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27: Luke 24, 48; Luke 1, 2; Acts 1, 8.—16, 2: 9, 22; 12, 42.—4: 13, 19; 14, 29.—7: 14, 16. 26ff.

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7. *If I do not go, the Advocate will not come ...* : The learned Cardinal Lepiscier, explaining St. Thomas, said that Jesus, when laying His hands on the children (Matt. 19: 13-15; Mark 10: 16), prefigured the Sacrament of Confirmation and in this circumstance instituted it, not conferring it as He did that of the Holy Eucharist, but promising to confer it in due time. In fact, Jesus promised the Holy Spirit to the Apostles

the truth to you; it is expedient for you that I depart. For if I do not go, the Advocate will not come to you; but if I go, I will send him to you. 8. And when he has come he will convict the world of sin, and of justice, and of judgment: 9. of sin, because they do not believe in me; 10. of justice, because I go to the Father, and you will see me no more; 11. and of judgment, because the prince of this world has already been judged.

12. "Many things yet I have to say to you, but you cannot bear them now. 13. But when he, the Spirit of truth, has come, he will teach you all the truth. For he will not speak on his own authority, but whatever he will hear he will speak, and the things that are to come he will declare to you. 14 He will glorify me, because he will

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13: 14, 26.

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many times, but He did not send Him until after He had ascended into Heaven. Confirmation is the Sacrament through which the Holy Spirit comes to us in a special way and enables us to profess our faith as strong and perfect Christians and soldiers of Jesus Christ and imprints a lasting character on the soul. For this reason we may receive this Sacrament only once. Today Confirmation is also called the Sacrament of Catholic Action, because its members have a particular need of the strength derived from the Holy Spirit, to profess the religion as the Church teaches it, with frankness and entirety. To receive Confirmation properly it is necessary to be in the state of grace, and to know well the chief truths and duties of our religion. Let us greatly esteem this Sacrament. Do not grieve the Holy Spirit of God (Eph. 4: 30). Who lives in us, but let us pray to Him, let us permit Him to illuminate us, and generously listen to His inspirations.

receive of what is mine and declare it to you. 15. All things that the Father has are mine. That is why I have said that he will receive of what is mine, and will delcare it to you. 16. A little while and you shall see me no longer; and again a little while and you shall see me, because I go to the Father."

17. Some of his disciples therefore said to one another, "What is this he says to us, 'A little while and you shall not see me, and again a little while and you shall see me'; and, 'I go to the Father'?" 18. They kept saying therefore, "What is this 'little while' of which he speaks? We do not know what he is saying."

19. But Jesus knew that they wanted to ask him, and he said to them, "You inquire about this among yourselves because I said, 'A little while and you shall not see me, and again a little while and you shall see me.' 20. Amen, amen, I say to you, that you shall weep and lament, but the world shall rejoice; and you shall be sorrowful, but your sorrow shall be turned into joy. 21. A woman about to give birth has sorrow, because her hour has come. But when she has brought forth the child, she no longer remembers the anguish for her joy that a man is born into the world. 22. And you therefore have sorrow now; but I will see you again, and your heart shall

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15: 17, 10.—21: Isa. 26, 17.—23: 14, 13f. 20.

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22. *And your joy no one shall take from you*: God is the only true and profound joy of the Christian [illegible]

rejoice, and your joy no one shall take from you. 23. And in that day you shall ask me nothing. Amen, amen, I say to you, if you ask the Father anything in my name, he will give it to you. 24. Hitherto you have not asked anything in my name. Ask, and you shall receive, that your joy may be full.

25. "These things I have spoken to you in parables. The hour is coming when I will no longer speak to you in parables, but will speak to you plainly of the Father. 26. In that day you shall ask in my name; and I do not say to you that I will ask the Father for you, 27. for the Father himself loves you because you have loved me, and have believed that I came forth from God. 28. I came forth from the Father and have

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the grace and peace of a pure conscience; in Heaven, with the unspeakable beatific vision. Speaking of God as the only joy of the heart, St. Augustine cries out with all the strength of his spirit: "May it never be, O Lord, may it never be that I, Your servant, consider myself blessed of any joy which delights me. Because there is a joy that it is not granted to the wicked, but to those who serve you with disinterested love, and You are this joy. Here lies the happy life, in enjoying in You, of You and through You; here and nowhere else. "Ah!" he further exclaims, "how sweet it suddenly was for me to be deprived of the insipid and frivolous joys of the world, so that it seemed to me an inexpressible joy to lose that which, a short while before, seemed to be the greatest calamity to lose! Because You, O supreme and real sweetness, drove them away from me; yes, You drove them out and You, sweeter than all other pleasures and joys, entered in their stead."

28. *Came forth from the Father* . . . : He came forth from

come into the world. Again I leave the world and go to the Father."

29. His disciples said to him, "Behold, now thou speakest plainly, and utterest no parable. 30. Now we know that thou knowest all things, and dost not need that anyone should question thee. For this reason we believe that thou camest forth from God."

31. Jesus answered them, "Do you now believe? 32. Behold, the hour is coming, and has already come, for you to be scattered, each one to his own house, and to leave me alone. But I am not alone, because the Father is with me. 33. These things I have spoken to you that in me you may have peace. In the world you will have affliction. But take courage, I have overcome the world."

CHAPTER 17

CHRIST'S PRIESTLY PRAYER

FOR UNITY

1. These things Jesus spoke; and raising his eyes to heaven, he said, "Father, the hour has

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30: 2, 24f.—32: Zach. 13, 7; Matt. 26, 31.—33: 14, 27.—17.

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the Father because He was born from the Father; He came into the world because He presented His Body, which He formed from the Virgin, to the world; He left the world with His death, He returned to the Father with the Ascension of His glorious humanity, but without abandoning the world with the presence of His government (St. Augustine).

1. This sublime prayer, real hymn of Heaven which overflowed from the Heart of a God, is divided into three parts:

come! Glorify the Son, that thy Son may glorify thee, 2. even as thou hast given him power over all flesh, in order that to all thou hast given him he may give everlasting life. 3. Now this is everlasting life, that they may know thee, the only true God, and him whom thou hast sent, Jesus Christ. I have glorified thee on earth; 4. I have accomplished the work that thou hast given me to do. 5. And now do thou, Father, glorify me with thyself, with the glory that I had with thee before the world existed.

6. "I have manifested thy name to the men whom thou hast given me out of the world. They were thine, and thou hast given them to me, and they have kept thy word. 7. Now they have learnt that whatever thou hast given me is from thee; 8. because the words that thou hast given me I have given to them. And they have received them, and have known of a truth that I came forth from thee, and they have believed that thou didst send me.

1: 11, 41; 13, 31.—2: 3, 35; Matt. 11, 27; 28, 18.

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1. from verse 1-5 Jesus prays for Himself; 2. from verse 6-9 He prays for His Apostles; from verse 20-26 He prays for the whole Church.

3. *Now this is everlasting life . . . :* "Nothing is comparable with the knowledge of God," said St. Augustine, "because nothing renders us so happy: in fact this very same knowledge is true happiness." Real beatitude begins with faith here below, it becomes perfect with living in grace and is completed in the glory in Heaven. "There, a continuous banquet is celebrated; there, an intimate peace, a tranquillity which fears nothing, a happy tranquillity, supreme joy, amiable society,

9. "I pray for them; not for the world do I pray, but for those whom thou hast given me, because they are thine. 10. And all things that are mine are thine, and thine are mine; and I am glorified in them. 11. And I am no longer in the world, but these are in the world, and I am coming to thee. Holy Father, keep in thy name those whom thou hast given me, that they may be one even as we are. 12. While I was with them, I kept them in thy name. Those whom thou hast given me I guarded; and not one of them perished except the son of perdition, in order that the Scripture might be fulfilled. 13. But now I am coming to thee; and these things I speak in the world in order that they may have my joy made full in themselves. 14. I have given them thy word; and the world has hated them, because they are not of the world, even as I am not of the world. 15. I do not pray that thou take them

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9: 17, 2. 6; 10, 29.—10: 16, 15.
12: 18, 9; 2 Thess. 2, 3; Pss. 40, 10; 108, 8.

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sweetness of union, the delight of contemplation, the sweetness of the Holy Spirit is tasted (St. Lawrence Justinian). Not everyone who says to Me, "Lord, Lord" shall enter the kingdom of Heaven; but he who does the will of My Father in Heaven (Matt. 7: 21), that is, we must believe in words and in actions.

11. *Keep in thy name those whom thou hast given me:* Jesus is asking the Father to keep His Apostles in the unity of the Faith. The "name" stands for the thing signified, that is, the totality of the truths the Father had given Him to make known to the world and especially to the Apostles.

12. *The son of perdition* is Judas the traitor.

out of the world, but that thou keep them from evil. 16. They are not of the world, even as I am not of the world. 17. Sanctify them in the truth Thy word is truth. 18. Even as thou hast sent me into the world, so I also have sent them into the world. 19. And for them I sanctify myself, that they also may be sanctified in truth.

20. "Yet not for these only do I pray, but for those also who through their word are to believe in me, 21. that all may be one, even as thou, Father, in me and I in thee; that they also may be one in us, that the world may believe that thou hast sent me. 22. And the glory that thou hast given me, I have given to them, that they may be one, even as we are one: 23. I in them and thou in me; that they may be perfected in unity, and that the world may know that thou hast sent me, and that thou hast loved them even as thou hast loved me.

24. "Father, I will that where I am, they also whom thou hast given me may be with me; in order that they may behold my glory, which thou hast given me, because thou hast loved me before the creation of the world. 25. Just Father, the

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18: 20, 21.—21: 14, 10f. 20.
24: 12, 26; 14, 3.—18.

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17. *Sanctify them in the truth*, that is consecrate them in the service of truth, so that they may be holy and qualified in the ministry of preaching the word of God.

24. *Whom thou hast given me*, that is, all the faithful past, present and future (Lagrange).

world hast not known thee, but I have known thee, and these have known that thou hast sent me. 26. And I have made known to them thy name, and will make it known, in order that the love with which thou hast loved me may be in them, and I in them."

2. *THE PASSION AND DEATH OF JESUS*

CHAPTER 18

JESUS ARRESTED

1. After saying these things, Jesus went forth with his disciples beyond the torrent of Cedron, where there was a garden into which he and his disciples entered. 2. Now Judas, who betrayed him, also knew the place, since Jesus had often met there together with his disciples. 3. Judas, then, taking the cohort, and attendants from the chief priests and Pharisees, came there with lanterns, and torches, and weapons.

4. Jesus therefore knowing all that was to come upon him, went forth and said to them, "Whom do you seek?" 5. They answered him, "Jesus of Nazareth." Jesus said to them, "I am he." Now

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1-11: Matt. 26, 47-56; Mark 14, 43-52; Luke 22, 47-53.—1: 2 Kgs. 15, 23.—4: 13, 1; 19, 28.

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3. The cohort consisted of about 600 military men encamped near the temple to maintain order during the feasts; of course the whole cohort did not go on such occasions.

Judas, who betrayed him, was also standing with them. 6. When, therefore, he said to them, "I am he," they drew back and fell to the ground. 7. So he asked them again, "Whom do you seek?" And they said, "Jesus of Nazareth." 8. Jesus answered, "I have told you that I am he. If, therefore, you seek me, let these go their way." 9. That the word which he said might be fulfilled, "Of those whom thou hast given me, I have not lost one."

10. Simon Peter therefore, having a sword, drew it and struck the servant of the high priest and cut off his right ear. Now the servant's name was Malchus. 11. Jesus therefore said to Peter, "Put up thy sword into the scabbard. Shall I not drink the cup that the Father has given me?"

PETER'S DENIAL

12. The cohort therefore and the tribune and the attendants of the Jews seized Jesus and bound him. 13. And they brought him to Annas first, for he was the father-in-law of Caiphas, who was the high priest that year. 14. Now it was Caiphas who had given the counsel to the Jews

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9: 17, 12.—12-27: Matt. 26, 57-75; Mark 14, 53-72; Luke 22 54-62.—14: 11, 49f.

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13. *Annas*, cunning and influential head of the Sanhedrin; he had been high priest for several years before, then he had been deposed by the Roman authorities who elected others among whom was Caiphas, Annas' son-in-law, through whom he continued to occupy the same office.

that it was expedient that one man should die for the people.

15. But Simon Peter was following Jesus, and so was another disciple. Now that disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest. 16. But Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out and spoke to the portress, and brought Peter in.

17. The maid, who was portress, said therefore to Peter, "Art thou also one of this man's disciples?" He said, "I am not." 18. Now the servants and attendants were standing at a coal fire and warming themselves, for it was cold. And Peter also was with them, standing and warming himself.

19. The high priest therefore questioned Jesus concerning his disciples, and concerning his teaching. 20. Jesus answered him, "I have spoken openly to the world; I have always taught in the synagogue and in the temple, where all the Jews gather, and in secret I have said nothing. 21. Why dost thou question me? Question those who have heard what I spoke to them; behold, these know what I have said."

22. Now when he had said these things, one of the attendants who was standing by struck Jesus a blow, saying, "Is that the way thou dost answer

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15: 20. 3: Acts 3, 1.—20: 7, 26: Matt. 10, 27.
22: 19, 3.—28-40: Matt. 27, ff. 11-25; Mark 15, 1-15; Luke

the high priest?" 23. Jesus answered him, "If I have spoken ill, bear witness to the evil; but if well, why dost thou strike me?"

24. And Annas sent him bound to Caiphas, the high priest.

25. But Simon Peter was standing and warming himself. They therefore said to him, "Art thou also one of his disciples?" He denied it, and said, "I am not." 26. One of the servants of the high priest, a relative of him whose ear Peter had cut off, said, "Did I not see thee in the garden with him?" 27. Again, therefore, Peter denied it; and at that moment a cock crowed.

JESUS BEFORE PILATE

28. They therefore led Jesus from Caiphas to the praetorium. Now it was early morning, and they themselves did not enter the praetorium, that they might not be defiled, but might eat the Passover.

29. Pilate therefore went outside to them, and said, "What accusation do you bring against this man?" 30. They said to him in answer, "If he were not a criminal we should not have handed him over to thee." 31. Pilate therefore said to them, "Take him yourselves, and judge him according to your law." The Jews, then, said to him, "It is not lawful for us to put anyone to death." 32. This was in fulfilment of what Jesus had said, indicating the manner of his death.

33. Pilate therefore again entered into the praetorium, and he summoned Jesus, and said to him, "Art thou the king of the Jews?" 34. Jesus answered, "Dost thou say this of thyself, or have others told thee of me?" 35. Pilate answered, "Am I a Jew? Thy own people and the chief priests have delievered thee to me. What has thou done?" 36. Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my followers would have fought that I might not be delivered to the Jews. But, as it is, my kingdom is not from here." 37. Pilate therefore said to him, "Thou art then a king?" Jesus answered, "Thou sayest it; I am a king. This is why I was born, and why I have come into the world, to bear witness to the truth. Everyone who is of the truth hears my voice." 38. Pilate said to him, "What is truth?"

35: 18, 28.—37: 8, 47; 10, 26f.

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33. *Art thou the king of the Jews?* Jesus was the King of the Jews both as man and as God: as man, because He was a descendant of King David; as God, because Son of the Father, the true and supreme King of theocratic Hebrew society.

36. *My kingdom is not of this world*: and this is true. The kingdom of God is also in this world, but it is not of this world: in fact, it is of different nature than kingdoms of this world, because it is "an eternal and universal kingdom, a kingdom of truth and of life, of holiness and of grace, a kingdom of justice, of love and of peace" (Preface of Christ the King).

37. *Thou art then a king?* : Jesus answered with a phrase that means: Yes, I am. In order to make known the

And when he had said this, he went outside to the Jews again, and said to them, "I find no guilt in him. 39. But you have a custom that I should release someone to you at the Passover. Do you wish, therefore, that I release to you the king of the Jews?" 40. They all therefore cried out again, "Not this man, but Barabbas." Now Barabbas was a robber.

CHAPTER 19

THE SCOURGING AND CROWNING

1. Pilate, then, took Jesus and had him scourged. 2. And the soldiers, plaiting a crown of thorns, put it upon his head, and arrayed him in a purple cloak. 3. And they kept coming to him and saying, "Hail, King of the Jews!" and striking him.

4. Pilate therefore again went outside and said to them, "Behold, I bring him out to you, that you may know that I find no guilt in him." 5. Jesus therefore came forth, wearing the crown of thorns and the purple cloak. And he said to them,

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1-16: Matt. 27, 26-31; Mark 15, 15-20; Luke 23, 13-25.—3: 18, 22.—4: 19, 6: 18, 38.

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rights of Jesus Christ over the whole world, over every state and every person, Pope Pius XI established the Feast of Christ the King. To acknowledge the rights of Jesus Christ and to serve Him means to reign and to prosper, while to want to reign without Him, means to prepare oneself for inevitable ruin. Recent history has alread shown and now shows that the Holy Father was right.

"Behold, the man!" 6. When, therefore, the chief priests and the attendants saw him, they cried out saying, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him." 7. The Jews answered him, "We have a Law, and according to that Law he must die, because he has made himself Son of God."

8. Now when Pilate heard this statement, he feared the more. 9. And he again went back into the praetorium, and said to Jesus, "Where art thou from?" But Jesus gave him no answer. 10. Pilate therefore said to him, "Dost thou not speak to me? Dost thou not know that I have power to crucify thee, and that I have power to release thee?" 11. Jesus answered, "Thou wouldst have no power at all over me were it not given thee from above. Therefore, he who betrayed me to thee has the greater sin."

12. And from then on Pilate was looking for a way to release him. But the Jews cried out, saying, "If thou release this man, thou art no friend of Caesar; for everyone who makes himself king sets himself against Caesar."

13. Pilate therefore, when he heard these words, brought Jesus outside, and sat down on the judgment-seat, at a place called Lithostrotos, but in Hebrew, Gabbatha. 14. Now it was the Preparation Day for the Passover about the sixth

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6: 19, 15; 18, 31.—7: 10, 33; Lev. 24, 16.—9: 18, 33; Luke 23, 7.—12: Acts 17, 7.—14: 19, 31. 42; 18, 28.

hour. And he said to the Jews, "Behold, your king!" 15. But they cried out, "Away with him! Away with him! Crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar." 16. Then he handed him over to them to be crucified. And so they took Jesus and led him away.

THE CRUCIFIXION

17. And bearing the cross for himself, he went forth to the place called the Skull, in Hebrew, Golgotha, 18. where they crucified him, and with him two others, one on each side and Jesus in the centre.

19. And Pilate also wrote an inscription and had it put on the cross. And there was written, "Jesus of Nazareth, the King of the Jews." 20. Many of the Jews therefore read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Greek and in Latin. 21. The chief priests of the Jews said therefore to Pilate, "Do not write, 'The King of

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15: 19, 6.—17-24: Matt. 27, 31-56; Mark 15, 20-41; Luke 23, 26-49.

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18. *They crucified him:* Jesus was crucified because, among the many types of death, that was the most suitable to redeem mankind since it was the most humiliating and ignominious. Therefore the Sign of the Cross has become the sign of the Christian. It is very helpful to make the Sign of the Cross often and devoutly especially at the beginning and at the end of all our prayers and actions when we are tempted.

the Jews,' but, 'He said, I am the King of the Jews.'" 22. Pilate answered, "What I have written, I have written."

23. The soldiers therefore, when they had crucified him, took his garments and made of them four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven in one piece from the top. 24. They therefore said to one another, "Let us not tear it, but let us cast lots for it, to see whose it shall be." That the Scripture might be fulfilled which says, "They divided my garments among them; and for my vesture they cast lots." These things therefore the soldiers did.

THE DEATH OF JESUS

25. Now there were standing by the cross of Jesus his mother and his mother's sister, Mary of Cleophas, and Mary Magdalene. 26. When Jesus, therefore, saw his mother and the disciple standing by, whom he loved, he said to his mother, "Woman, behold, thy son." 27. Then he said to the disciple, "Behold, thy mother." And from that hour the disciple took her into his home.

24: Ps. 21, 19.—26: 13, 23; 2, 4.

26-27. *Woman,* that is, Mother, always be a strong and generous woman: be with Me as My Mother and Mother of the faithful, the stone and column of My Church.

Behold the son: Therefore, O Mary, Mother of Christ, you are our Mother! O! yes, in so far as you had the Saviour on your lap you can be said to have carried us too, whose life

28. After this Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst." 29. Now there was standing there a vessel full of common wine; and having put a sponge soaked with the wine on a stalk of hyssop, they put it to his mouth. 30.

28: 13, 3; 18, 4; Pss. 21, 16; 68, 22.
30: 19, 28.

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was contained in His (Pope Pius X). What an honour and what an inestimable gift Jesus from the Cross gave to the disciple He loved, and in John, to all of us! He had already given all of Himself to us in the Holy Eucharist; now He also gives us Mary, His Mother, full of grace, the all beautiful!

Behold thy mother: that is, your mother and in you the mother of all the Apostles and of all the faithful. Love her, listen to her and help her, and on the other hand, have recourse to her, as to your mother, in all your difficulties, in all temptations, in all persecutions and afflictions.

Mary is our hope. Hence St. Bernard exhorts us to have confidence in Mary: "When the wind of temptations blows, when the thorns of tribulation pierce you, look at the star and invoke Mary. If anger, avarice and sensuality menace to submerge your fragile boat, immediately turn your look to Mary. If the weight of your crimes oppresses you, if the miserable state of your soul saddens you, if the thought of the terrible judgment of God begins to disturb you and causes you to become discouraged, think of Mary. In dangers, in grief, in uncertainties, think of Mary, invoke Mary. May her beautiful name ring even now on your lips and never depart from your heart. If Mary is your star, you will not get lost: if you pray to her, you will not despair; if she supports you, you will not fall, if she protects you, you have nothing to fear; if she guides you, you will not tire; if she is propitious to you, you will certainly reach Heaven."

30. *It is consummated:* that is, the prophecies which pre-

Therefore, when Jesus had taken the wine, he said, "It is consummated!" And bowing his head, he gave up his spirit.

THE BURIAL

31. The Jews therefore, since it was the Preparation Day, in order that the bodies might not remain upon the cross on the Sabbath (for that Sabbath was a solemn day), besought Pilate that their legs might be broken, and that they might be taken away. 32. The soldiers therefore came and broke the legs of the first, and of the other, who had been crucified with him. 33. But when they came to Jesus, and saw that he was already

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31: Deut. 21, 23; Ex. 12, 16.

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dicted what Jesus Christ was to suffer were fulfilled; the work of Redemption which the Father had entrusted to Him was accomplished and the sacrifice of the Cross was consummated. "There, the Blood of the immaculate Lamb cancelled the pact of the ancient prevarication;" says St. Leo the Great, "there, the audacious pertinacity of the diabolical power was broken; and the victorious humility of Jesus Christ triumphed over Lucifer's puffed up pride."

"Before Jesus Christ Who dies in such atrocious spasms for us, who is so irreligious," cries St. Bernard, "as not to be moved at His Passion? Who is so insolent that he does not humiliate himself? Who is so angry that he cannot forgive? Who so loves pleasures that he cannot contain himself? Who is so malicious that he cannot repent? O! yes, it must be said: It is Our Lord's Passion which, until today, moves souls, breaks hearts and makes the guilty conscience confess the hidden sins."

dead, they did not break his legs; 34. but one of the soldiers opened his side with a lance, and immediately there came out blood and water.

35. And he who saw it has borne witness, and his witness is true; and he knows that he tells the truth, that you also may believe. 36. For these things came to pass that the Scripture might be fulfilled, "Not a bone of him shall you break." 37. And again another Scripture says, "They shall look upon him whom they have pierced."

38. Now after these things Joseph of Arimathea, because he was a disciple of Jesus (although for fear of the Jews a secret one), besought Pilate that he might take away the body of Jesus. And Pilate gave permission. He came, therefore, and took away the body of Jesus. 39. And there also came Nicodemus (who at first had come to Jesus by night), bringing a mixture of myrrh and aloes, in weight about a hundred pounds. 40. They therefore took the body of Jesus and wrapped it in linen cloths with the spices, after the Jewish man-

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34: I John 5, 6.

35: I John 1, 1-3; John 20, 31; 21, 24.—36: Ex. 12, 46; Num. 9, 12; Ps. 33, 21.—37: Zach. 12, 10; Apoc. 1, 7.—38-42: Matt. 27, 57-61; Mark 15, 42-47; Luke 23, 50-55.—39: 3, 1f.—20.

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34. *One of the soldiers opened his side ...:* St. Augustine thus comments: "He did not say: 'He struck and wounded His side', but he *opened* it, so that there, in a certain way, the door of life should open, from which the Sacraments of the Church came forth and without which we cannot enter eternal life," that is, in the life of grace, of holiness here below and of glory in Heaven.

ner of preparing for burial. 41. Now in that place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. 42. There, accordingly, because of the Preparation Day of the Jews, for the tomb was close at hand, they laid Jesus.

3. *THE RESURRECTION OF JESUS*

CHAPTER 20

MARY MAGDALENE

1. Now on the first day of the week, Mary Magdalene came early to the tomb, while it was still dark, and she saw the stone taken away from the tomb. 2. She ran therefore and came to Simon Peter, and to the other disciple whom Jesus loved, and said to them, "They have taken the Lord from the tomb, and we do not know where they have laid him."

3. Peter therefore went out, and the other disciple, and they went to the tomb. 4. The two were running together, and the other disciple ran on before, faster than Peter, and came first to the tomb. 5. And stooping down he saw the linen cloths lying there, yet he did not enter. 6. Simon Peter therefore came following him, and he went into the tomb, and saw the linen cloths lying there, 7. and the handkerchief which had been

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1-18: Matt. 28, 1-10; Mark 16, 1-8; Luke 24, 1-11.—1: 19, 25; 19, 37.—2: 13, 23.—5: 19, 40.

about his head, not lying with the linen cloths, but folded in a place by itself. 8. Then the other disciple also went in, who had come first to the tomb. And he saw and believed; 9. for as yet they did not understand the Scripture, that he must rise from the dead. 10. The disciples therefore went away again to their home.

11. But Mary was standing outside weeping at the tomb. So, as she wept, she stooped down and looked into the tomb, 12. and saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been laid. 13. They said to her, "Woman, why art thou weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid him."

14. When she had said this she turned round and beheld Jesus standing there, and she did not know that it was Jesus. 15. Jesus said to her, "Woman, why art thou weeping? Whom dost thou seek?" She, thinking that he was the gardener, said to him, "Sir, if thou hast removed him, tell me where thou hast laid him and I will take him away." 16. Jesus said to her, "Mary!" Turning, she said to him, "Rabboni!" (that is to say, Master). 17. Jesus said to her, "Do not touch me, for I have not yet ascended to my Father, but go to my brethren and say to them, 'I ascend to my Father and your Father, to my God and your God.'"

9: Acts 2, 25ff; 1 Cor. 15, 4.

13: 20, 2.—14: 21, 4.—16: 1, 38.—17: Heb. 2, 11.

18. Mary Magdalene came, and announced to the disciples, "I have seen the Lord, and these things he said to me."

THE DISCIPLES

19. When it was late that same day, the first of the week, though the doors where the disciples gathered had been closed for fear of the Jews, Jesus came and stood in the midst and said to them, "Peace be to you!" 20. And when he had said this, he showed them his hands and his side. The disciples therefore rejoiced at the sight of the Lord. 21. He therefore said to them again, "Peace be to you! As the Father has sent me, I also send you." 22. When he had said this, he breathed upon them, and said to them, "Receive the Holy Spirit; 23. whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained."

19-23: Mark 16, 14; Luke 24, 36-43.—19: 20, 26; 7, 13.—21: 17, 18.

21-23. *As the Father has sent me, I also send you:* as our Saviour was sent on earth by the Father, so the Apostles and the disciples were sent by Jesus Christ throughout the world in order to edify and perfect the Church with their ministry. It is certain that here the dignity and powers which the Sacrament of Holy Orders confers are spoken of. Holy Orders is the Sacrament through which men receive the power and grace to perform the sacred duties of Bishops, Priests and other ministers of the Church.

The Bishops and Priests are like the interpreters and ambassadors of God, in Whose Name they communicate the

THOMAS

24. Now Thomas, one of the Twelve, called the Twin, was not with them when Jesus came. 25. The other disciples therefore said to him, "We have seen the Lord." But he said to them, "Unless I see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe."

26. And after eight days, his disciples were again inside, and Thomas with them. Jesus came, the door being closed, and stood in their midst, and said, "Peace be to you!" 27. Then he said to Thomas, "Bring here thy finger, and see my hands; and bring here thy hand, and put it into my side; and be not unbelieving, but believing." 28. Thomas answered and said to him, "My Lord and my God!" 29. Jesus said to him, "Because thou

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24: 11, 16; 14, 5.—25: 19, 34.

Divine Law and the precepts of life, and of Whom they represent the Person. The faithful have the duty of giving their children and dependants full liberty to follow their vocation, and to ask God to send good Bishops and Priests. Furthermore, today they must also co-operate with the Priest in his mission, because it is impossible that by himself he reach all the places he is required.

Receive the Holy Spirit...: It was here Our Lord conferred the power to retain and to forgive sins in the Sacrament of Penance. There is no crime so enormous that the Church does not have the power to forgive, just as there is no man so base and wicked, that when he should really repent of his wicked deeds, he should not have the hope of certain forgiveness.

hast seen me, thou hast believed. Blessed are they who have not seen, and yet have believed."

THE EVANGELIST'S EPILOGUE

30. Many other signs also Jesus worked in the sight of his disciples, which are not written in this book. 31. But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

CHAPTER 21

THE MANIFESTATION IN GALILEE

1. After these things, Jesus manifested himself again at the sea of Tiberias. 2. Now he manifested himself in this way. There were together Simon Peter and Thomas, called the Twin, and Nathanael, from Cana in Galilee, and the sons of Zebedee, and two others of his disciples. 3. Simon Peter said to them, "I am going fishing." They said to him, "We also are going with thee." And they went out and got into the boat. And that night they caught nothing. 4. But when day was breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus. 5. Then Jesus said to them, "Young men, have you any fish?" They answered him, "No." 6. He said to them, "Cast the net to the right of the boat and you will find them." They cast therefore, and now

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30: 21, 25. 31: 1 John 5, 13.—[illegible] 20, 19, 20. 2: 1, 45; 2, 1.

they were unable to draw it up for the great number of fishes. 7. The disciple whom Jesus loved said therefore to Peter, "It is the Lord." Simon Peter therefore, hearing that it was the Lord, girt his tunic about him; for he was stripped, and threw himself into the sea. 8. But the other disciples came with the boat (for they were not far from land, only about two hundred cubits off), dragging the net full of fishes.

9. When, therefore they had landed, they saw a fire ready, and a fish laid upon it, and bread. 10. Jesus said to them, "Bring here some of the fishes that you caught just now." 11. Simon Peter went aboard and hauled the net onto the land full of large fishes, one hundred and fifty-three in number. And though there were so many, the net was not torn. 12. Jesus said to them, "Come and breakfast." And none of those reclining dared to ask him, "Who art thou?" knowing that it was the Lord. 13. And Jesus came and took the bread, and gave it to them, and likewise the fish. 14. This is now the third time that Jesus appeared to the disciples after he had risen from the dead.

THE PRIMACY OF PETER

15. When, therefore, they had breakfasted, Jesus said to Simon Peter, "Simon, Son of John,

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7: 1 Kgs. 19, 24; Isa. 20, 2.

15-17. *Feed my lambs . . . feed my sheep:* that is, sustain and govern all my flock: Bishops, Priests and faithful, that is, all My Church. Jesus willed that the Church be governed by dost thou love me more than these do?" He said to him, "Yes, Lord, thou knowest that I love thee." He said to him, "Feed my lambs." 16. He said to him a second time, "Simon, son of John, dost thou love me?" He said to him, "Yes, Lord, thou knowest that I love thee." He said to him, "Feed my lambs." 17. A third time he said to him, "Simon, son of John, dost thou love me?" Peter was grieved because he said to him for the third time, "Dost thou love me?" And he said to him, "Lord, thou knowest all things, thou knowest that I love thee." He said to him, "Feed my sheep."

18. "Amen, amen, I say to thee, when thou wast young thou didst gird thyself and walk where thou wouldst. But when thou art old thou wilt stretch forth thy hands, and another will gird thee, and lead thee where thou wouldst not." 19. Now this he said to signify by what manner of death he should glorify God. And having spoken thus, he said to him, "Follow me."

19: 13, 36.

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the authority of the Apostles with St. Peter at their head, and by their lawful successors. The legitimate successor of St. Peter, in the government of the universal Church, is the Bishop of Rome, that is, the Pope, because he succeeds St. Peter who lived and died in Rome, in the supreme authority over all the Church. See also the Acts 12: 17. When writing to Pope Eugene IV, St. Bernard wrote: "Who are you? The high Priest, the Supreme Pontiff, you are the Prince of Bishops, the heir of the Apostles. You are he to whom the keys were given, the sheep were entrusted." And who are the legitimate, successors of the Apostles? The Bishops of the Church are the legitimate successors of the Apostles because

20. Turning round, Peter saw following them the disciple whom Jesus loved, the one who, at the supper, had leaned back upon his breast and said, "Lord, who is it that will betray thee?" 21. Peter therefore, seeing him, said to Jesus, "Lord, and what of this man?" 22. Jesus said to him, "If I wish him to remain until I come, what is it to thee? Do thou follow me." 23. This saying therefore went abroad among the brethren, that the disciple was not to die. But Jesus had not said to him, "He is not to die"; but rather, "If I wish him to remain until I come, what is it to thee?"

SECOND EPILOGUE

24. This is the disciple who bears witness concerning these things, and who has written these things, and we know that his witness is true. 25. There are, however, many other things that Jesus did; but if every one of these should be written, not even the world itself, I think, could hold the books that would have to be written. Amen.

20: 13, 23. 25.—24: 15, 27; 19, 35.—25: 20, 30.

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they have received their power of orders by valid consecration through an unbroken line of successors of the Apostles, and have received their power of jurisdiction through their union with the Pope, the successor of St. Peter. Who are the legitimate Bishops of the Church? The Pope or Supreme Pontiff and the Bishops united to Him are the legitimate Bishops of the Church." St. Cyril says: "Through divine will, all bow their head before Peter, and to him, as though to the same Lord Jesus Christ, the leaders of the world obey. We who are members must remain united to the head, the Roman Pontiff, and to the Apostolic See."

ACTS OF THE APOSTLES

INTRODUCTION

This book was written about 63 A.D. by St Luke, the author of the third Gospel. It ends with the statement that St Paul preached in Rome for two years while still under arrest. St Luke had been with him on the voyage from Palestine to Rome, since the account of this voyage is given in the first person plural, and he was still with him, as is clear from the Epistle to Philemon, when the Apostle was confident of soon being released. From this final statement it appears that the book dates from the close of the two years' imprisonment (63 A.D.), but before St Paul's acquittal.

Beginning with our Lord's farewell instructions to the Apostles just before His Ascension, it first narrates the chief events in the history of the infant Church up to about the year 42, when St Peter definitely departed from Palestine. A feature of the latter part of this period was the new policy of preaching the Gospel to the Gentiles. From this point the Acts traces the spread of the Church, principally through the missionary journeys of St Paul, and closes with a short account of his labours in Rome. In this way it covers a period of about thirty-five years from the Ascension to the second year of St Paul's imprisonment. Keeping to the main course of events as showing the growth of the Church, it is silent about the internal development of the churches after their establishment; many of these internal details are recorded in the Epistles of St Paul, but without in any way contradicting the general facts given by St Luke.

The Acts is a necessary and beautiful supplement to the history of the Gospels, describing with great accuracy and literary charm the fulfilment of our Lord's promise to send the Holy Spirit to sanctify and guide His Church, and so it has aptly been called the Gospel of the Holy Spirit.

PRELUDE

CHAPTER 1

THE ASCENSION

1. In the former book, O Theophilus, I spoke of all that Jesus did and taught from the beginning, 2. until the day on which he was taken up, after he had given commandments through the Holy Spirit to the apostles whom he had chosen.

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1. As the comparison here is merely between the Gospel of St. Luke and the Acts, the Greek "first" is translated by "former."

3. To them also he showed himself alive after his passion by many proofs, during forty days appearing to them and speaking of the kingdom of God. 4. And while eating with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, "of which you have heard," said he, "by my mouth; 5. for John indeed baptized with water, but you shall be baptized with the Holy Spirit not many days hence."

6. They therefore who had come together began to ask him, saying, "Lord, wilt thou at this time restore the kingdom to Israel?"

4: Luke 24, 49; John 14, 26;
Matt. 3, 11; Mark 1, 8.
Luke 3, 16; John 1, 26.

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3. *Proofs:* the apparitions of Our Lord, together with His words and actions, which served to establish the reality of His Resurrection. *Speaking:* in Greek, "speaking the things concerning the kingdom of God"; these instructions were a direct preparation for their work in establishing and guiding the Church.

4. *Eating:* in some MSS and translations, "being assembled together." *Promise:* the Holy Spirit Who had been promised to them.

5. *You shall be baptized:* not the sacrament of Baptism, which they had already undoubtedly received, but the fuller outpouring of the Holy Spirit on Pentecost.

6. *They:* the persons of v. 4; after eating with them, Our Lord led them towards the place of the Ascension on Mount Olivet (Luke 24: 50). *Restore:* they are thinking only of the external splendour and power of the ancient political kingdom, according to some Catholic writers. But it is altogether likely

7. But he said to them, "It is not for you to know the times or dates which the Father has fixed by his own authority; 8. but you shall receive power when the Holy Spirit comes upon you, and you shall be witnesses for me in Jerusalem and in all Judea and Samaria and even to the very ends of the earth."

9. And when he had said this, he was lifted up before their eyes, and a cloud took him out of their sight. 10. And while they were gazing up to heaven as he went, behold, two men stood by them in white garments, 11. and said to them, "Men of Galilee, why do you stand looking up to heaven? This Jesus who has been taken up from you into heaven, shall come in the same way as you have seen him going upto heaven."

12. Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey. 13. And when they had entered the city, they mounted to the upper room

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8: 2, 2; Luke 24, 48.

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that the Apostles at this time had a more spiritual view of the kingdom, though this view was still imperfect.

7. The answer indicates that the kingdom they had asked about was that of which He was the King.

10. *Two men:* angels in human form.

11. *In the same way:* on the clouds.

12. *Sabbath day's journey:* about two-thirds of a mile.

13. The relationship of James and Alpheus, and of Jude and James is not indicated in the text.

where were staying Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alpheus, and Simon the Zealot, and Jude the brother of James. 14. All these with one mind continued steadfastly in prayer with the women and Mary, the mother of Jesus, and with his brethren.

MATTHIAS CHOSEN

15. In those days Peter stood up in the midst of the brethren (now the number of persons met together was about a hundred and twenty), and he said, 16. "Brethren, the Scripture must be fulfilled which the Holy Spirit declared before by the mouth of David concerning Judas, who was the guide of those who arrested Jesus; 17. inasmuch as he had been numbered among us and was allotted his share in this ministry. 18. And he indeed bought a field with the price of his iniquity and, being hanged, burst asunder in the midst, and all his bowels gushed out. 19. And it became

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16: Ps. 40, 10; John 13, 18.

14: *Brethren:* relatives, probably cousins.

18f: May be a parenthesis inserted in the speech by St. Luke; the explanation of the word "Haceldama" would not have been necessary for St. Peter's hearers. Judas hanged himself (Matt. 27: 5) and then fell to the ground when the rope or branch broke. *Being hanged:* in Greek, "having fallen forward"; or perhaps, "having swollen up."

known to all the residents of Jerusalem, so that the field came to be called in their language Haceldama, that is, the Field of Blood. 20. For it is written in the book of Psalms:

'Let their habitation become desolate
and let there be none to dwell in it.'

And,

'His ministry let another take.'

21. "Therefore, of these men who have been in our company all the time that the Lord Jesus moved among us, 22. from John's baptism until the day that he was taken up from us, of these one must become a witness with us of his resurrection."

23. And they put forward two: Joseph, called Barsabbas, who was surnamed Justus, and Matthias. 24. And they prayed and said, "Thou, Lord, who knowest the hearts of all, show which of these two thou hast chosen 25. to take the place in this ministry and apostleship from which Judas fell away to go to his own place."

26. And they drew lots between them, and the lot fell upon Matthias; and he was numbered with the eleven apostles.

20: Pss. 68, 26; 108, 8.

I: THE CHURCH IN PALESTINE AND SYRIA

1. *GROWTH OF THE CHURCH IN JERUSALEM*

CHAPTER 2

DESCENT OF THE HOLY SPIRIT

1. And when the days of Pentecost were drawing to a close, they were all together in one place. 2. And suddenly there came a sound from heaven, as of a violent wind blowing, and it filled the whole house where they were sitting. 3. And there appeared to them parted tongues as of fire, which settled upon each of them. 4. And they were all filled with the Holy Spirit and began to speak in foreign tongues, even as the Holy Spirit prompted them to speak.

5. Now there were staying at Jerusalem devout

4: 1, 8; 11, 16; 19, 6; John 7, 9.

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1. *Days:* in Greek, "day"; the feast of Pentecost was celebrated on the last day of the period of fifty days after the Passover. The feast began at sunset of what we call the previous day.

3. *Parted tongues:* in Greek, "tongues distributing themselves," as from a central source.

4. *Foreign tongues:* languages unknown to the speakers. Literally, "different tongues," i.e., different from their own speech.

Jews from every nation under heaven. 6. And when this sound was heard, the multitude gathered and were bewildered in mind, because each heard them speaking in his own language. 7. But they were all amazed and marvelled, saying, "Behold, are not all these that are speaking Galileans? 8. And how have we heard each his own language in which he was born? 9. Parthians and Medes and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, 10. Phrygia and Pamphylia, Egypt and the parts of Libya about Cyrene, and visitors from Rome, 11. Jews also and proselytes, Cretans and Arabians, we have heard them speaking in our own languages of the wonderful works of God."

12. And all were amazed and perplexed, saying to one another, "What does this mean?" 13. But others said in mockery, "They are full of new wine."

PETER'S DISCOURSE

14. But Peter, standing up with the Eleven, lifted up his voice and spoke out to them: "Men of Judea and all you who dwell in Jerusalem, let this be known to you, and give ear to my words.

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6. *Sound:* that of v. 2, "as of a violent wind." *Language:* in Greek, "in his own dialect."

11. *Works of God:* they uttered exclamations of joyful praise, not words of instruction.

15. These men are not drunk, as you suppose, for it is only the third hour of the day. 16. But this is what was spoken through the prophet Joel:

17. 'And it shall come to pass in the last days,
says the Lord, that I will pour forth of my Spirit upon all flesh;
And your sons and your daughters shall prophesy, and your young men shall see visions,
and your old men shall dream dreams.
18. And moreover upon my servants and upon my handmaids
in those days will I pour forth of my Spirit,
and they shall prophesy.
19. And I will show wonders in the heavens above
and signs on the earth beneath,
blood and fire and vapour of smoke.
20. The sun shall be turned into darkness, and the moon into blood,
Before the day of the Lord comes, the great and manifest day.
21. And it shall come to pass
That whoever calls upon the name of the Lord
shall be saved.'

17: Isa. 44, 3; Joel 2, 28.
21: Rom. 10, 13.

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15. *Third hour:* nine in the morning, since the hours were counted from sunrise, at about six.

22. "Men of Israel, hear these words. Jesus of Nazareth was a man approved by God among you by miracles and wonders and signs, which God did through him in the midst of you. as you yourselves know. 23. Him, when delivered up by the settled purpose and foreknowledge of God, you have crucified and slain by the hands of wicked men. 24. But God has raised him up, having loosed the sorrows of hell, because it was not possible that he should be held fast by it. 25. For David says with reference to him,

'I saw the Lord before me always,
because he is at my right hand, lest I be moved.
26. This is why my heart has made merry and my tongue has rejoiced;
27. Moreover my flesh also will rest in hope, because thou wilt not abandon my soul to hell, neither wilt thou let thy Holy One undergo decay.

25: Ps. 15, 8.

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23. *Crucified:* according to the Greek and most Latin MSS, *affigentes*, "fastening to (the cross)." The *affligentes* ("afflicting") of our Clementine Latin Bible appears to be a corruption of *affigentes*, attested not only by the original text but by good Latin texts.

24. *Hell:* limbo, where the souls of the just awaited the redemption; in Greek, "death." In both readings the thought is of all that makes death grievous, beginning with the state of separation of soul and body.

28. Thou hast made known to me the ways
of life;
Thou wilt fill me with joy in thy presence.'

29. "Brethren, let me say to you freely of the patriarch David that he both died and was buried, and his tomb is with us to this very day. 30. Therefore, since he was a prophet and knew that God 'had sworn to him with an oath that of the fruit of his loins one should sit upon his throne,' 31. he, foreseeing it, spoke of the resurrection of the Christ. For neither was he abandoned to hell, nor did his flesh undergo decay. 32. This Jesus God has raised up, and we are all witnesses of it. 33. Therefore, exalted by the right hand of God, and receiving from the Father the promise of the Holy Spirit, he has poured forth this Spirit which you see and hear. 34. For David did not ascend into heaven, but he says himself,

'The Lord said to my Lord:
Sit thou at my right hand,
35. until I make thy enemies thy footstool.'

29: 3 Kgs. 2, 10.—30: Ps. 131, 11.—31: 13, 35; Ps. 15, 10.—34: Ps. 109, 1.

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33. *Exalted:* at the Ascension, when the sacred humanity received its full glorification in heaven. *Promise:* the Holy Spirit as promised. As man Christ, now in heavenly glory, receives the fulfilment of the promise concerning the sending of the Holy Spirit. Christ sends the Holy Spirit and this effusion of the Spirit brought about what was heard and seen.

36. "Therefore, let all the house of Israel know most assuredly that God has made both Lord and Christ, this Jesus whom you crucified."

THE RESULT

37. Now on hearing this they were pierced to the heart and said to Peter and the rest of the apostles, "Brethren, what shall we do?"

38. But Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. 39. For to you is the promise and to your children and to all who are far off, even to all whom the Lord our God calls to himself."

40. And with very many other words he bore witness, and exhorted them, saying, "Save yourselves from this perverse generation."

41. Now they who received his word were baptized, and there were added that day about three thousand souls.

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36. *Made:* manifestly proved the divinity of Our Lord and His office as Messias. By the Resurrection and Ascension Jesus enters on the perfect glory belonging to Him and is proved to be the Son of God and the Messias (Christ).

39. *Far off:* the Gentiles; the Church is universal.

FERVOUR OF THE EARLY CHURCH

42. And they continued steadfastly in the teaching of the apostles and in the communion of the breaking of the bread and in the prayers. 43. And fear came upon every soul; many wonders also and signs were done by means of the apostles in Jerusalem, and great fear came upon all. 44. And all who believed were together and held all things in common, 45. and would sell their possessions and goods and distribute them among all according as anyone had need. 46. And continuing daily with one accord in the temple, and breaking bread in their houses, they took their food with gladness and simplicity of heart, 47. praising God and being in favour with all the

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42. *Communion . . . :* in Greek, "in the fellowship" (the Church as a distinct society), "in the breaking of bread" (the Eucharist). *In the prayers:* certain prayers said in common or already taught them by the Apostles; a liturgy was developing.

44. *In common:* all were ready to help the needy and, as occasion demanded, they even sold their possessions to do so; this spirit of fraternal charity is widely different from modern Communism.

46. *The temple:* there was to be no sudden break with the past, but the disciples had their own sacrifice, the Eucharist, *in their houses* where they also took their evening meal beforehand, as Our Lord did at the institution of the Eucharist. Some take "breaking bread" in the sense of an ordinary meal, and not, as in v. 42, in the sense of the Eucharist.

47. *Day by day . . . :* literally, "increased daily together

people. And day by day the Lord added to their company such as were to be saved.

CHAPTER 3

A LAME BEGGAR

1. Now Peter and John were going up into the temple at the ninth hour of prayer. 2. And a certain man, who had been lame from his mother's womb, was being carried by, whom they laid daily at the gate of the temple called the Beautiful, that he might ask alms of those going into the temple. 3. And he, seeing Peter and John about to go into the temple, asked for an alms. 4. But Peter, gazing upon him with John said, "Look at us." 5. And he looked at them earnestly, hoping to receive something from them. 6. But Peter said, "Silver and gold I have none; but what I have, that I give thee. In the name of Jesus Christ of Nazareth, arise and walk."

7. And taking him by the right hand, he raised him up, and immediately his feet and ankles be-

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those who were being saved"; in Greek, "added the saved day by day together," i.e., daily joined new converts to the community of Christians.

1. *Ninth hour:* about three in the afternoon, the time of the evening sacrifice.

2. *Beautiful:* probably the gate from the Court of the Gentiles to the Court of the Women.

came strong. 8. And leaping up, he stood and began to walk, and went with them into the temple, walking and leaping and praising God. 9. And all the people saw him walking and praising God. 10. And they recognized him as the man who used to sit for alms at the Beautiful Gate of the temple, and they were filled with wonder and amazement at what had happened to him.

11. Now as he clung to Peter and John, all the people ran to them in the portico called Solomon's, greatly wondering.

PETER'S DISCOURSE

12. But when Peter saw it, he said to the people: "Men of Israel, why do you marvel at this, or why do you stare at us, as though by any power or holiness of our own we had made this man walk? 13. The God of Abraham and the God of Isaac and the God of Jacob, the God of our fathers, has glorified his Son Jesus, whom you indeed delivered up and disowned before the face of Pilate, when he had decided that he should be

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11. *Solomon's:* the calonnade running along the eastern side of the temple.

12. *Holiness:* the Clementine Vulgate reads "ability."

13. *Son:* the Greek word may mean either "son" or "servant"; "servant" is probaby intended here because of the reference in v. 18 to the "suffering servant" of Isa. 53, i.e., the Messias.

released. 14. But you disowned the Holy and Just One, and asked that a murderer should be granted to you; 15. but the author of life you killed, whom God has raised up from the dead; whereof we are witnesses. 16. And it is his name, by means of faith in his name, that has made strong this man whom you behold and recognize; moreover it is the faith that comes through Jesus that has given him the perfect health you all see.

17. "And now, brethren, I know that you acted in ignorance, as did also your rulers. 18. But in this way God fulfilled what he had announced beforehand by the mouth of all the prophets, namely, that his Christ should suffer. 19. Repent therefore and be converted, that your sins may be blotted out 20. in order that, when the times of refreshment shall come from the presence of the Lord, he may send him who has been preached to you, Jesus Christ. 21. For heaven indeed must receive him until the times of the restoration of

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14: Matt. 27, 20; Mark 15, 11;—Luke 23, 18; John 18, 40.

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16. Faith in Christ (in the name of Christ) is the true explanation of the miracle.

18. *All the prophets:* the prophets as a group. The suffering is most fully described in Ps. 21 and in Isa. 53.

20. *In order that . . . :* in Greek, "in order that times of refreshment may come from the presence of the Lord and He may send the Christ appointed beforehand for you, Jesus." *The times of refreshment* are the same as *the times of the restoration* in the next verse. (Cf. 2 Pet. 3. 11-13)

all things, of which God has spoken by the mouth of his holy prophets who have been from of old.

22. For Moses said,

'The Lord your God shall raise up to you
a prophet from among your brethren,
as he raised up me;
to him you shall hearken in all things
that he shall speak to you.
23. And it shall be that every soul
that will not hearken to that prophet,
shall be destoryed from among the people.'

24. And all the prophets who have spoken, from Samuel onwards, have also announced these days.

25. You are the children of the prophets and of the covenant that God made with your fathers, saying to Abraham,

'And in thy offspring shall
all the families of the earth be blessed.'

26. To you first God, raising up his Son, has sent him to bless you, that everyone may turn from his wickedness."

22: Deut. 18, 15.—25: Gen. 12, 3.

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22. *As he raised up me*, or "like me": both Christ and Moses were mediators between God and man; on the superiority of Christ to Moses as mediator see Heb. 3: 1-6. Some Vulgate MSS read: "brethren, you shall hear him as you hear me."

26. Son: cf. note on 13.

CHAPTER 4

ARREST AND RELEASE OF PETER AND JOHN

1. Now while they were speaking to the people, the priests and the officer of the temple and the Sadducees came upon them, 2. being grieved because they were teaching the people and proclaiming in the case of Jesus the resurrection from the dead. 3. And they set hands upon them and placed them in custody till the next day; for it was already evening. 4. But many of those who had heard the word believed, and the number of the men came to be five thousand.

5. Now it came to pass on the morrow that their rulers and elders and Scribes were gathered together in Jerusalem 6. with Annas, the high priest, and Caiphas and John and Alexander and as many as belonged to the high-priestly family. 7. And setting them in the midst, they began to

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1. *The officer:* a priest, next in dignity to the high priest, who had general charge of the temple. Most of the priests were Sadducees, one of whose doctrines was a denial of the resurrection of the dead.

6. Annas, though deposed by the Romans in favour of his son-in-law Caiphas, was still head of the high-priestly family and was probably looked upon by the Jews as the true high priest since, according to the Law, the office was held for life.

inquire, "By what authority or in what name have you done this?"

8. Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders, 9. if we are on trial today about a good work done to a cripple, as to how this man has been cured, 10. be it known to all of you and to all the people of Israel that in the name of Jesus Christ of Nazareth, whom you crucified, whom God has raised from the dead, even in this name does he stand here before you, sound. 11. This is

> 'The stone that was rejected by you, the builders,
> which has become the corner stone.'

12. Neither is there salvation in any other. For there is no other name under heaven given to men by which we must be saved."

13. Now seeing the boldness of Peter and John, and finding that they were uneducated and ordinary men, they began to marvel, and to recognize them as having been with Jesus. 14. and seeing the man who had been cured standing with them, they could say nothing in reply. 15. So they ordered them to withdraw from the council chamber; and they conferred together, 16. saying, "What shall we do with these men? For that indeed

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11: Ps. 117, 22; Isa. 28, 16; Matt. 21, 42; Mark 12, 10; Luke 20, 17; Rome. 9, 33; 1 Pet. 2, 7.

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13. *Uneducated and ordinary:* not trained in the rabbinical traditions, and having no authority to teach.

an evident miracle has been done by them is manifest to all the inhabitants of Jerusalem, and we cannot deny it. 17. But lest it spread further among the people, let us warn them to speak no more about this name to any man." 18. And summoning them, they charged them not to speak or to teach at all in the name of Jesus.

19. But Peter and John answered and said to them, "Whether it is right in the sight of God to listen to you rather than to God, decide for yourselves. 20. For we cannot but speak of what we have seen and heard." 21. But they, after threatening them, let them go, not finding any way of punishing them, because of the people; for all were glorifying what had come to pass. 22. For the man upon whom this miraculous cure had been done was more than forty years old.

THANKSGIVING

23. Now after their dismissal, they came to their companions and reported all that the chief priests and the elders had said to them. 24. But they, when they heard it, lifted up their voice with one accord to God and said, "Lord, it is thou who didst make heaven and earth and the sea and all

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21. *Glorifying . . . :* in Greek, "glorifying God on account of what had come to pass." In Latin, literally, "glorifying what had [illegible] in [illegible] come to pass."

that is in them, 25. who didst say by the Holy Spirit through the mouth of our father David, thy servant,

> 'Why did the Gentiles rage and the peoples
> plan vain things?
> 26. The kings of the earth stood up,
> and the rulers assembled together
> against the Lord and against his Christ.'

27. For of a truth there assembled together in this city against thy holy servant Jesus, whom thou hast anointed, Herod and Pontius Pilate with the Gentiles and the peoples of Israel, 28. to do what thy hand and thy counsel decreed to be done. 29. And now, Lord, take note of their threats, and grant to thy servants to speak thy word with all boldness, 30. while thou stretchest forth thy hand to cures and signs and wonders to be wrought by the name of thy holy servant Jesus."

31. And when they had prayed, the place were they had assembled was shaken, and they were all filled with the Holy Spirit, and spoke the word of God with boldness.

MANNER OF LIFE OF CHRISTIANS

32. Now the multitude of the believers were of

25: Ps. 2, 1.

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32. *In common:* as in 2: 44, while they still held private property, all were ready to use it for those in want, and the

one heart and one soul, and not one of them said that anything he possessed was his own, but they had all things in common. 33. And with great power the apostles gave testimony to the resurrection of Jesus Christ our Lord; and great grace was in them all. 34. Nor was there anyone among them in want. For those who owned lands or houses would sell them and bring the price of what they sold 35. and lay it at the feet of the apostles, and distribution was made to each, according as any one had need. 36. Now Joseph, who by the apostles was surnamed Barnabas (which is translated Son of Consolation), a Levite and a native of Cyprus, 37. sold the field that he had, and brought the price and laid it at the feet of the apostles.

CHAPTER 5

ANANIAS AND SAPPHIRA

1. A man named Ananias, with Sapphira his wife, sold a piece of land 2. and by fraud kept back

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more fervent went to the extent of selling their possessions in whole or in part and turning over the proceeds to a fund for the poor. That this latter practice was not obligatory or general, even in Jerusalem, is clear from the special mention of Barnabas in v. 36, and from 5: 4, where Ananias is reminded that he need not have sold his land, and that, if he did, he need not have given the money to the Apostles.

part of the price of the land, with the connivance of his wife, and bringing a part only, laid it at the feet of the apostles. 3. But Peter said, "Ananias, why has Satan tempted thy heart, that thou shouldst lie to the Holy Spirit and by fraud keep back part of the price of the land? 4. While it yet remained, did it not remain thine; and after it was sold, was not the money at thy disposal? Why hast thou conceived this thing in thy heart? Thou hast not lied to men, but to God." 5. And Ananias, hearing these words, fell down and expired. And great fear came upon all who heard of it. 6. And the young men got up and removed him and, carrying him out, buried him.

7. About three hours later his wife, not knowing what had happened, came in. 8. And Peter said to her, "Tell me, did you sell the land for so much?" And she said, "Yes, for so much." 9. And Peter said to her, "Why have you agreed to tempt the Spirit of the Lord? Behold the feet of those who have buried thy husband are at the door, and they will carry thee out." 10. And she fell down immediately at his feet and expired. And the young men, coming in, found her dead, and carrying her out they buried her beside her husband. 11. And great fear came upon the whole church and upon all who heard of this.

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6. *Removed him:* the Greek reads, "wrapped him up."

MIRACLES

12. Now by the hands of the apostles many signs and wonders were done among the people. And with one accord they all would meet in Solomon's portico; 13. but of the rest, no one dared to associate with them, yet the people made much of them. 14. And the multitude of men and women who believed in the Lord increased still more, 15. so that they carried the sick into the streets and laid them on beds and pallets that, when Peter passed, his shadow at least might fall on some of them. 16. And there came also multitudes from the towns near Jerusalem, bringing the sick and those troubled with unclean spirits, and they were cured.

ARREST OF THE APOSTLES

17. But the high priest rose up, and all those who were with him (that is the party of the Sadducees), and being filled with jealousy 18. seized the apostles and put them in the public prison. 19. But during the night an angel of the Lord opened the doors of the prison and led them out, and said, 20. "Go, stand and speak in the temple to the people all the words of

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13. *The rest, the people:* refer to the same persons, i.e., those not converted. They were afraid of the Jewish authorities.

this life." 21. And when they heard this, they
went into the temple about daybreak and began
to teach.

22. But the chief priests and his party came
and they called together the Sanhedrin and all
the elders of the children of Israel, and sent to
the prison to have them brought. But when the
officers came and, opening the prison, did not
find them there, they returned and reported,
23. saying, "The prison indeed we found securely
locked, and the guards standing before the doors,
but on opening it we found no one inside."
24. Now when the officer of the temple and the
chief priests heard these words, they were much
perplexed concerning them as to what might come
of this. 25. But some one came and told them,
"Behold, the men whom you put in prison are
standing in the temple and teaching the people."
26. Then the captain went off with the officers
and brought them without violence, for they
feared the people lest they should be stoned.

27. And having brought them, they set them
before the Sanhedrin. And the high priest questioned them, 28. saying, "We strictly charged
you not to teach in this name, and behold, you
have filled Jerusalem with your teaching, and
want to bring this man's blood upon us."

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22. *And, opening* . . . .: in Greek, "they did not find them in the prison and, returning, they reported, saying."

29. But Peter and the apostles answered and said, "We must obey God rather than men. 30. The God of our fathers raised Jesus, whom you put to death, hanging him on a tree. 31. Him God exalted with his right hand to be Prince and Saviour, to grant repentance to Israel and forgiveness of sins. 32. And we are witnesses of these things, and so is the Holy Spirit, whom God has given to all who obey him."

33. But they, when they heard this, were cut to the heart and wanted to slay them.

34. But there stood up one in the Sanhedrin, a Pharisee named Gamaliel, a teacher of the Law respected by all the people, and he ordered that the men be put outside for a little while. 35. And he said to them, "Men of Israel, take care what you are about to do to these men. 36. For some time ago there rose up Theodas, claiming to be somebody, and a number of men, about four hundred, joined him; but he was slain, and all his followers were dispersed and he was brought to nothing. 37. After him rose up Judas the Galilean in the days of the census and drew some people after him; he too perished, and all his followers were scattered abroad. 38. So now I say to you, Keep away from these men and let them alone. For if this plan or work is of men,

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31. *Prince:* in Greek, "Author"; Christ is the Author or Founder of salvation.

it will be overthrown; 39. but if it is of God, you will not be able to overthrow it. Else perhaps you may find yourselves fighting even against God."

And they agreed with him 40. and, calling in the apostles and having them scourged, they charged them not to speak in the name of Jesus, and then let them go. 41. So they departed from the presence of the Sanhedrin, rejoicing that they had been counted worthy to suffer disgrace for the name of Jesus. 42. And they did not for a single day cease teaching and preaching in the temple and from house to house the good news of Jesus as the Christ.

CHAPTER 6

THE DEACONS

1. Now in those days, as the number of the disciples was increasing, there arose a murmuring among the Hellenists against the Hebrews that their widows were being neglected in the daily ministration. 2. So the Twelve called together the multitude of the disciples and said, "It is not desirable that we should forsake the word

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1. *Hellenists:* Jews from outside Palestine who spoke Greek. The Latin uses one term for the Greek terms *Hellenistae* and *Hellenes;* the latter were Gentiles.

of God and serve at tables. 3. Therefore, brethren, select from among you seven men of good reputation, full of the Spirit and of wisdom, that we may put them in charge of this work. 4. But we will devote ourselves to prayer and to the ministry of the word." 5. And the plan met the approval of the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicholas, a proselyte from Antioch. 6. These they set before the apostles, and after they had prayed they laid their hands upon them. 7. And the word of the Lord continued to spread, and the number of the disciples increased rapidly in Jerusalem; a large number also of the priests accepted the faith.

STEPHEN'S ARREST

8. Now Stephen, full of grace and power, was working great wonders and signs among the people. 9. But there arose some from the synagogue which is called that of the Freedmen, and of the Cyrenians and of the Alexandrians and of those from Cilicia and the province of Asia, disputing with Stephen. 10. And they were not able to withstand the wisdom and the Spirit who spoke. 11. Then they bribed men to say they had heard

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10. *Who spoke*: in Greek, "with which he spoke."

him speaking blasphemous words against Moses and against God.

12. And they stirred up the people and the elders and the Scribes, and, running together, they seized him and brought him to the Sanhedrin. 13. And they brought forward false witnesses to say, "This man never ceases speaking words against the Holy Place and the Law; 14. for we have heard him say that this Jesus of Nazareth will destroy this place and will change the traditions which Moses handed down to us." 15. Then all who sat in the Sanhedrin, gazing upon him, saw his face as though it were the face of an angel.

CHAPTER 7

STEPHEN'S DISCOURSE: THE PATRIARCHS

1. And the high priest said, "Are these things so?" 2. Then he said, "Brethren and fathers, hear. The God of glory appeared to our father Abraham when he was in Mesopotamia, before he settled in Haran, 3. and said to him, 'Go forth from thy country and from thy kindred, and come into the land that I will show thee.' 4. Then he went forth from the land of the Chaldeans and settled in Haran. From there, after the death of his father,

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3. Gen. 12, 1.

God removed him into this land where you now dwell. 5. And he gave him no property in it, not even a foot of land, but he promised 'to give it for a possession to him and to his offspring after him,' when as yet he had no son. 6. And God said,

'His offspring shall sojourn in a strange country,
and they shall enslave and oppress them four
hundred years. 7. And the nation to which they
have been in bondage, I will judge,'
said God,
'and afterwards they shall go forth and shall
worship me in this place.'

8. And he gave him the covenant of circumcision, and so he begot Isaac and circumcised him on the eighth day; and Isaac begot Jacob, and Jacob the twelve patriarchs.

JOSEPH

9. "Out of jealousy the patriarchs sold Joseph into Egypt, but God was with him 10. and rescued him from all his tribulations, and gave him favour and wisdom 'in the sight of Pharaoh king of Egypt, and he made him governor over Egypt and over all his household.' 11. Now there came a famine over all Egypt and Canaan, and great tribulation, and our fathers found no food. 12. But when Jacob

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6: Gen. 15, 3.—8: Gen. 17, 10; 21, 2-4: 25, 24-26; 29,. 32; 35, 22-26.—9: Gen. 37, 28.—10: Gen. 41, 37-43; Gen. [illegible] heard that there was grain in Egypt, he sent our fathers there a first time, 13. and on their second visit Joseph was recognized by his brothers, and his family became known to Pharaoh. 14. And Joseph sent for his father Jacob and all his kindred, seventy-five souls in all. 15. And Jacob went down to Egypt, and he and our fathers died 16. and were taken to Sichem and laid in the tomb which Abraham bought for a sum of silver from the sons of Hemor, the son of Sichem.

MOSES

17. "Now when the time of the promise drew near that God had made to Abraham, the people increased and multiplied in Egypt 18. till 'another king arose in Egypt who knew nothing of Joseph.' 19. He dealt craftly with our race and oppressed our fathers by forcing them to expose their infants so that they might not live. 20. At this time Moses was born, and he was acceptable to God; he was nourished three months in his father's house, 21. and when he was exposed, Pharaoh's daughter adopted him and brought him up as her own son. 22. And Moses was instructed in all the wisdom of the Egyptians, and he was mighty in his words

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13: Gen. 45, 3.—15: Gen. 46, 5; 49, 32.
16: Gen. 23, 16; 50, 13; Jos. 24, 32.
17: Ex. 1, 7.—20: Ex. 2, 2; Heb. 11, 23.

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16. *Son of Sichem:* in Greek, "in Sichem."

and in his deeds. 23. And when he was forty years old, it occurred to him to visit his brethren, the children of Israel. 24. And when he had seen one of them being imposed upon, he defended him and, striking down the Egyptian, he avenged him who was being illtreated. 25. Now, he thought that the brethren understood that by his hand God was giving them deliverance; but they did not understand. 26. The next day he came across them fighting and he tried to reconcile them in peace, saying, 'Men, you are brethren; why do you injure each other?' 27. But the man who was wronging his neighbour thrust him aside, saying, 'Who has appointed thee ruler and judge over us? 28. Dost thou mean to kill me as thou didst the Egyptian yesterday?' 29. At those words Moses fled, and lived for a time in the land of Madian, where he begot two sons.

30. "When forty years had passed, there appeared to him in the desert of Mount Sinai an angel in a flame of fire in a bush. 31. But when Moses saw it, he marvelled at the sight; but as he drew near to look, there came the voice of the Lord, saying, 32. 'I am the God of thy fathers, the God of Abraham, the God of Isaac and the God of Jacob.' And Moses trembled and did not dare to look. 33. Then the Lord said to him, 'Remove the sandals from thy feet, for the place where thou art standing is holy ground. 34. I have seen all

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24: Ex. 2, 12. 26: Ex. 2, 13.—30: Ex. 3, 2.

the oppression of my people in Egypt, and I have heard their groaning, and I have come down to deliver them. And now come, I will send thee to Egypt.'

35. "This Moses whom they disowned, saying, 'Who has made thee ruler and judge?'—him God sent to be ruler and redeemer, with the help of the angel who appeared to him in the bush. 36. This is he who led them out, working wonders and signs in the land of Egypt and in the Red Sea and in the desert, forty years. 37. This is the Moses who said to the children of Israel, 'God will raise up to you a prophet from among your brethren, as he raised up me; to him shall you hearken.' 38. This is he who was in the assembly in the wilderness with the angel who spoke to him on Mount Sinai, and with our fathers, and he received the words of life to give to us. 39. But our fathers would not obey him, but thrust him aside and in their hearts turned back to Egypt, 40. saying to Aaron, 'Make us gods to go before us. As for this Moses who brought us out of the land of Egypt, we do not know what has become of him. 41. And they made a calf in those days and offered sacrifice to the idol and rejoiced

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36: Ex. 7-14; 16, 1.—37: Deut. 18, 15.—38: Ex. 19, 3. 40: Ex. 32, 1.

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37. *As he raised up me:* or, "like me." Some Vulgate codices read: ". . . your own brethren; him shall you hear, as you hear me."

in the work of their own hands. 42. But God turned and gave them up to serve the host of heaven, even as it is written in the book of the Prophets:

> 'Did you offer victims and sacrifices to me
> for forty years in the desert, O house of
> Israel?
> 43. Why, you took up with you the tabernacle
> of Moloch and the star of your god
> Rempham, images that you made to
> worship.
> And I will carry you away beyond Babylon.'

THE TEMPLE

44. "Our fathers had in the desert the tent of the testimony, as God arranged when he told Moses to make it according to the model that he had seen. 45. This tent also our fathers inherited, and they brought it here with them when under Josue they took possession of the territory of the Gentiles that God drove out before our fathers; and it remained down to the time of David. 46. He found favour before God and asked that he might find a dwelling place for the God of Jacob. 47. But Solomon built him a house. 48. Yet not

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42: Amos 5, 25.—44: Ex. 25, 40.—45: Jos. 3, 14; Heb. 8, 9.—46: 1 Kgs. 16, 13; Ps. 131, 5.—47: 3 Kgs. 6, 1; 1 Par. 17, 12.—48: 17, 24.

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44. The preceding part refutes the charge of having spoken against Moses; Stephen now takes up the charge of having spoken against the temple.

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in houses made by hands does the Most High dwell, even as the prophet says,

49. 'The heaven is my throne,
and the earth a footstool for my feet.
What house will you build me, says the Lord,
or what shall be the place of my resting?
50. Did not my hand make all this?'

CONCLUSION

51. "Stiff-necked and uncircumcised in heart and ear, you always oppose the Holy Spirit; as your fathers did, so you do also. 52. Which of the prophets have not your fathers persecuted? And they killed those who foretold the coming of the Just One, of whom you have now been the betrayers and murderers, 53. you who received the Law as an ordinance of angels and did not keep it."

STEPHEN'S MARTYRDOM

54. Now as they heard these things, they were cut to the heart and gnashed their teeth at him. 55. But he, being full of the Holy Spirit, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God; 56. and he said, "Behold, I see the heavens opened, and the Son of Man standing at the right hand of God." 57. But they cried out with a loud voice and stopped

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49: Isa. 66, 1.

their ears and rushed upon him altogether. 58. And they cast him out of the city and stoned him. And the witnesses laid down their garments at the feet of a young man named Saul. 59. And while they were stoning Stephen he prayed and said, "Lord Jesus, receive my spirit." 60. And falling on his knees, he cried out with a loud voice, saying, "Lord, do not lay this sin against them." And with these words he fell asleep. And Saul approved of his death.

CHAPTER 8

PERSECUTION

1. Now there broke out on that day a great persecution against the Church in Jerusalem, and all except the apostles were scattered abroad throughout the land of Judea and Samaria. 2. And devout men took care of Stephen's burial and made great lamentation over him. 3. But Saul was harassing the Church; entering house after house, and dragging out men and women, he committed them to prison.

2. *THE CHURCH IN JUDEA AND SAMARIA*

SAMARIA

4. Now those who were scattered abroad went about preaching the word. 5. And Philip went

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60. *He fell asleep:* he died.

5. *Philip:* one of the seven deacons named in 6, 5.

down to the city of Samaria and preached the Christ to them. 6. And the crowds with one accord gave heed to what was said by Philip, listening to him and seeing the miracles that he worked. 7. For unclean spirits, crying with a loud voice, went out of many possessed persons, and many paralytics and cripples were cured. 8. So there was great joy in that city.

9. Now a man named Simon had previously been practising sorcery in that city and astounding the people of Samaria, claiming to be someone great; 10. and all from least to greatest listened to him, saying, "This man is the power of God, which is called great." 11. And they gave heed to him because for a long time he had bewitched them with his sorceries. 12. But when they believed Philip as he preached the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. 13. And Simon also himself believed, and after his baptism attached himself to Philip; and at sight of the signs and exceedingly great miracles being wrought, he was amazed.

14. Now when the apostles in Jerusalem heard that Samaria had received the word of God, they

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7. *Unclean spirits . . . :* in both Latin and Greek the possessed persons are the subject of the verb "went out", the literal translation of the Greek is, "For many of those having unclean spirits, crying with a loud voice, went out."

12. *As he preached:* in Greek, preaching of the kingdom of God and of the name of Jesus Christ."

sent to them Peter and John. 15. On their arrival they prayed for them, that they might receive the Holy Spirit; 16. for as yet he had not come upon any of them, but they had only been baptized in the name of the Lord Jesus. 17. Then they laid their hands on them and they received the Holy Spirit. 18. But when Simon saw that the Holy Spirit was given through the laying on of the apostles' hands, he offered them money, 19. saying, "give me also this power, so that any one on whom I lay my hands may receive the Holy Spirit."

But Peter said to him, 20. "Thy money go to destruction with thee, because thou hast thought that the gift of God could be purchased with money. 21. Thou hast no part or lot in this matter; for thy heart is not right before God. 22. Repent therefore of this wickedness of thine and pray to God, that perhaps this thought of thy heart may be forgiven thee; 23. for I see thou art in the gall of bitterness and in the bond of iniquity." 24. But Simon answered, "Do you pray for me to the Lord, that nothing of what you have said may happen to me."

25. So they, after bearing witness and preaching

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15. *Holy Spirit:* they had received the Holy Spirit in Baptism, but not in the fulness with which He is imparted in Confirmation. Being only a deacon, Philip could not administer Confirmation.

20f. Peter shows his horror of the sin in order to lead Simon to repentance.

the gospel of the Lord, returned to Jerusalem, and preached the gospel to many Samaritan villages.

AN ETHIOPIAN

26. But an angel of the Lord spoke to Philip, saying, "Arise and go south to the road that goes down from Jerusalem to Gaza." (This road is desert.) 27. And he arose and went. And behold, an Ethiopian, a eunuch, a minister of Candace, queen of Ethiopia, who was in charge of all her treasures, had come to Jerusalem to worship 28. and was returning, sitting in his carriage and reading the prophet Isaias. 29. And the Spirit said to Philip, "Go near and keep close to this carriage." 30. And Philip, running up, heard him reading the prophet Isaias, and he said, "Dost thou then understand what thou art reading?" 31. But he said, "Why, how can I, unless someone shows me?" And he asked Philip to get up and sit with him.

32. Now the passage of Scripture which he was reading was this:

"He was led like a sheep to slaughter;

32: Isa. 53, 7.

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26. *Is desert:* i.e., an uncultivated region, "the desert route." The words in parenthesis may also have been spoken by the angel.

27. This description leaves us in doubt as to whether he was a Gentile or a Jew.

and just as a lamb dumb before its shearer,
so did he not open his mouth.

33. In humiliation his judgment was denied him;
Who shall declare his generation?
for his life is taken from the earth."

34. And the eunuch answered Philip and said, "I pray thee, of whom is the prophet saying this? Of himself or of someone else?"

35. Then Philip opened his mouth and, beginning from this Scripture, preached Jesus to him. 36. And as they went along the road, they came to some water; and the eunuch said, "See, here is water; what is there to prevent my being baptized?" 37. [And Philip said, "If thou dost believe with all thy heart, thou mayest." And he answered, and said, "I believe Jesus Christ to be the Son of God."] 38. And he ordered the carriage to stop; and both Philip and the eunuch went down into the water, and he baptized him. 39. But when they came up out of the water, the Spirit of the Lord took Philip away, and the eunuch saw him no more, but he went on his way rejoicing. 40. But Philip was found in Azotus, and passing through he preached the gospel to all the cities till he came to Caesarea.

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37. Omitted in the best Greek and Vulgate MSS, and by other authorities.

40. *Was found:* or, "found himself."

CHAPTER 9

THE VISION OF SAUL

1. But Saul, still breathing threats of slaughter against the disciples of the Lord, went to the high priest 2. and asked him for letters to the synagogues at Damascus, that if he found any men or women belonging to this Way, he might bring them in bonds to Jerusalem. 3. And as he went on his journey, it came to pass that he drew near to Damascus, when suddenly a light from heaven shone round about him; 4. and falling to the ground, he heard a voice saying to him, "Saul, Saul, why dost thou persecute me?" 5. And he said, "Who art thou, Lord?" And he said, "I am Jesus, whom thou art persecuting. [It is hard for thee to kick against the goad." 6. And he, trembling and amazed, said, "Lord, what wilt thou have me do?" And the Lord said to him,] "Arise and go into the city, and it will be told thee what thou must do." 7. Now the men who journeyed with him stood speechless, hearing indeed the voice, but seeing no one. 8. And Saul arose from the ground, but when his eyes were opened, he

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1: Gal. 1, 13.—3: 22, 6; 1 Cor. 15, 8; 2 Cor. 12, 2.

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2. *This Way:* in Greek, "the Way," used for Christianity.

5f. *It is hard . . . said to him:* these words are not in the Greek nor in the best Latin MSS. The addition doubtless comes in part from 22: 10 and 26: 14.

could see nothing. And leading him by the hand, they brought him to Damascus. 9. And for three days he could not see, and he neither ate nor drank.

SAUL'S BAPTISM

10. Now there was in Damascus a certain disciple named Ananias, and the Lord said to him in a vision, "Ananias." And he said, "Here I am, Lord." 11. And the Lord said to him, "Arise and go to the street called Straight and ask at the house of Judas for a man of Tarsus named Saul. For behold, he is praying." 12. (And he saw a man named Ananias come in and lay his hands upon him that he might recover his sight.) 13. But Ananias answered, 'Lord, I have heard from many about this man, how much evil he has done to thy saints in Jerusalem. 14. And here too he has authority from the high priests to arrest all who invoke thy name." 15. But the Lord said to him, Go, for this man is a chosen vessel to me, to carry my name among nations and kings and the children of Israel. 16. For I will show him how much he must suffer for my name."

17. So Ananias departed and entered the house,

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12. This parenthesis describes a vision which St. Paul had while Our Lord was speaking to Ananias.

13. *Saints:* those separated from other men and united to Christ. They are sanctified by the presence in Him of the Holy Spirit.

and laying his hands upon him, he said, "Brother Saul, the Lord has sent me—Jesus, who appeared to thee on thy journey—that thou mayest recover thy sight and be filled with the Holy Spirit." 18. And straightway there fell from his eyes something like scales, and he recovered his sight, and arose, and was baptized. 19. And after taking some food, he regained his strength.

SAUL'S ZEAL

Now for some days he joined the disciples in Damascus, 20. and straightway in the synagogues he began to preach that Jesus is the Son of God. 21. And all who heard him were amazed and said, "Is not this he who used to make havoc in Jerusalem of those who called upon this name, and who has come here for the purpose of taking them in bonds to the chief priests?"

22. But Saul grew all the stronger and confounded the Jews who were living in Damascus, proving that this is the Christ.

23. But as time passed on the Jews made a plot to kill him. 24. But their plot became known to Saul. They were even guarding the gates both day and night in order to kill him; 25. but his disciples took him by night and let him down over the wall, lowering him in a basket.

26. Now on his arrival at Jerusalem he tried

24: 2 Cor. 11, 32.

to join the disciples, and they were all afraid of him, not believing that he was a disciple. 27. But Barnabas took him and brought him to the apostles, and he told them how on his journey he had seen the Lord, that the Lord had spoken to him, and how in Damascus he had acted boldly in the name of Jesus. 28. And he moved freely among them in Jerusalem, acting boldly in the name of the Lord; 29. he also spoke and disputed with the Hellenists; but they sought to kill him. 30. When the brethren got to know this, they took him down to Caesarea and sent him away to Tarsus.

PETER VISITS THE CHURCHES

31. Now throughout all Judea and Galilee and Samaria the Church was in peace and was being built up, walking in fear of the Lord, and it was filled with the consolation of the Holy Spirit. 32. And it came to pass that Peter, while visiting all the saints, came to those living at Lydda. 33. And he found there a certain man named Aeneas who had kept his bed eight years, being a paralytic. 34. And Peter said to him, "Aeneas, Jesus Christ heals thee; get up and make thy bed." And straightway he got up. 35. And all who lived at Lydda and in Sharon saw him, and they turned to the Lord.

36. Now at Joppa there was a certain disciple

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36. *Dorcas*: means "gazelle."

named Tabitha (which is translated Dorcas); this woman had devoted herself to good works and acts of charity. 37. But it happened that at this time she fell ill and died; and they washed her, and laid her in an upper room. 38. And as Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him with the request, "Come on to us without delay." 39. And Peter arose and went with them, and on his arrival they took him to the upper room. And all the widows stood about him weeping and showing him the tunics and cloaks which Dorcas used to make for them. 40. But Peter, putting them all out, knelt down and prayed; and turning to the body, he said, "Tabitha, arise." And she opened her eyes and, seeing Peter, she sat up. 41. Then Peter gave her his hand and raised her up; and calling the saints and the widows, he gave her back to them alive. 42. And it became known all over Joppa, and many believed in the Lord. 43. And it came to pass that he stayed some time in Joppa at the house of one Simon, a tanner.

3. *SPREAD OF THE CHURCH TO THE GENTILES*

CHAPTER 10

CORNELIUS: THE VISIONS

1. Now there was in Caesarea a man named Cornelius, a centurion of the cohort called Italian;

2. he was devout and God-fearing, as was all his household, giving much alms to the people and praying to God continually. 3. About the ninth hour of the day he saw distinctly in a vision an angel of God come in to him and say to him, "Cornelius". 4. And he, gazing at him in terror, said, "What is it, Lord?" And he said to him, "Thy prayers and thy alms have gone up and been remembered in the sight of God. 5. And now send men to Joppa and fetch one Simon, surnamed Peter; 6. he is lodging with Simon, a tanner, who has a house by the seaside." 7. When the angel who was speaking to him had departed, he called two of his servants, and a God-fearing soldier from among his personal attendants, 8. and after telling them the whole story sent them to Joppa.

9. Now the next day, while they were still on their journey and were just drawing near to the city, Peter went up to the roof to pray, about the sixth hour; 10. but he got very hungry, and wanted something to eat. But while they were getting it ready, he fell into an ecstasy, 11. and saw heaven standing open and a certain vessel coming down like a great sheet, let down by the

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2. *God-fearing:* worshipping the true God of the Jews, but without adopting the full burden of the Mosaic Law.

4. *Gone up . . . God:* gone up to please God, like the smoke of the sacrifice, which was called a "memorial" (Lev. 2: 9).

6. "He will tell thee what to do" is added in the Clementine Vulgate.

four corners from heaven to the earth; 12. and in it were all the four-footed beasts and creeping things of the earth, and birds of the air. 13. And there came a voice to him, 'Arise, Peter, kill and eat." 14. But Peter said, "Far be it from me, Lord, for never did I eat anything common or unclean." 15. And there came a voice a second time to him, "What God has cleansed, do not thou call common." 16. Now this happened three times, and straightway the vessel was taken up into heaven.

17. Now while Peter was still wondering as to what the vision he had had might mean, behold, the men sent by Cornelius stood at the door, inquiring for Simon's house; 18. and they called out to ask whether Simon, surnamed Peter, was staying there. 19. But while Peter was pondering over the vision, the Spirit said to him, "Behold, three men are looking for thee. 20 Arise, therefore, go down and depart with them without any hesitation, for I have sent them." 21. So Peter went down to the men and said, "Behold, I am the man you are asking for; what is the reason for your coming?" 22. And they' said, "Cornelius, a centurion, a just and God-fearing man, to whom the whole nation of the Jews bear witness, has been directed by a holy angel to fetch thee to his house and to hear

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15. The distinction made by the Mosaic Law between clean and unclean food is no longer to hold good.

words from thee." 23. So he invited them in and entertained them.

PETER MEETS CORNELIUS

24. And the next day he arose and started off with them, and certain of the brethren from Joppa accompanied him. The following day he reached Caesarea. Now Cornelius was waiting for them, having invited in his relatives and his intimate friends. 25. And as Peter entered, Cornelius met him and, falling at his feet, made obeisance to him. 26. But Peter raised him up, saying, "Get up, I myself also am a man." 27. And as he talked with him, he went in and found many assembled, 28. and he said to them, "You know it is not permissible for a Jew to associate with a foreigner or to visit him; but God has shown me that I should not call any man common or unclean; 29. therefore I came without hesitation when I was sent for. I ask, therefore, why you have sent for me."

30. And Cornelius said, "Three days ago, at this very hour, I was praying in my house at the ninth hour, and behold, a man stood before me in shining garments, and said, 31. 'Cornelius, thy prayer has been heard and thy alms have been remembered in the sight of God. 32. Send therefore to Joppa and call Simon, surnamed Peter;

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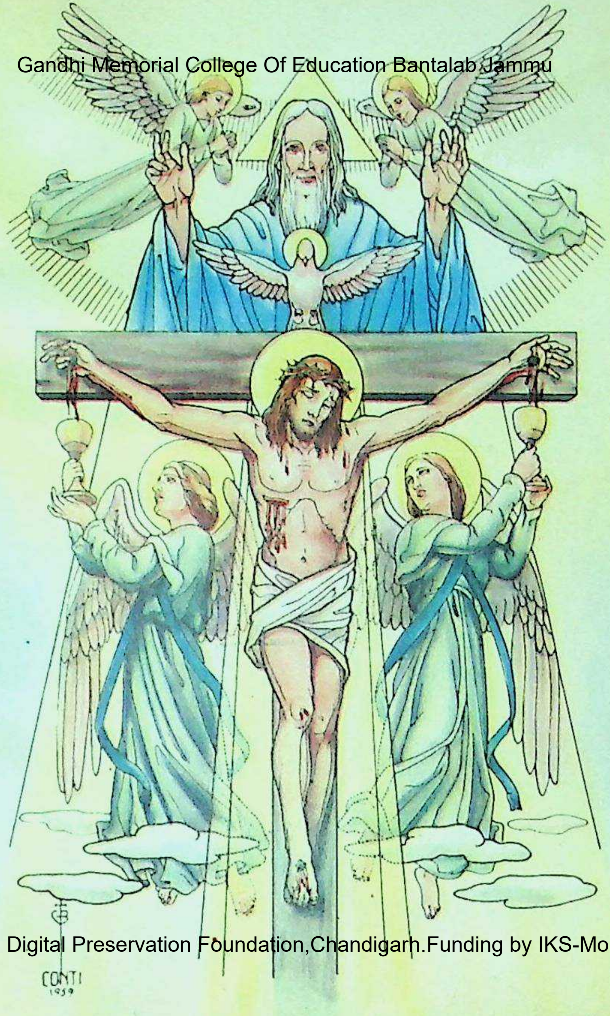
30. *Three days ago*: literally, "this is now the fourth day.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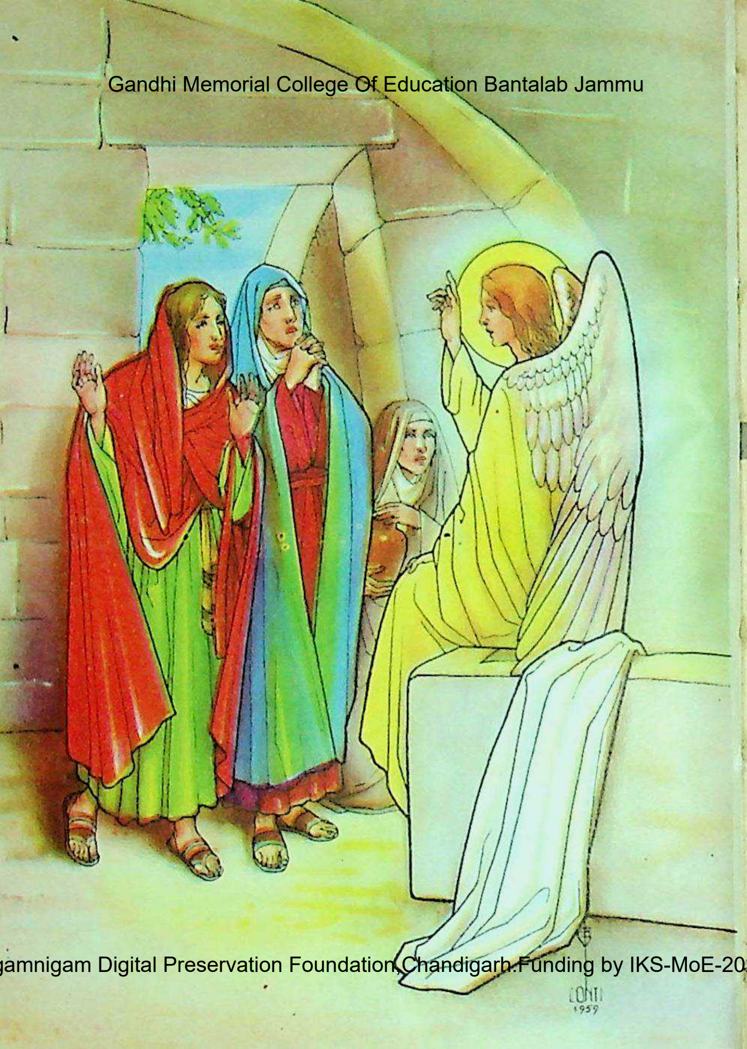
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he is lodging in the house of Simon, a tanner, by the sea.' 33. Immediately therefore I sent to thee, and thou hast very kindly come. Now, therefore, we are all present in thy sight to hear whatever has been commanded thee by the Lord."

PETER'S DISCOURSE

34. But Peter began, and said, "Now I really understand that God is not a respector of persons, 35. but in every nation he who fears him and does what is right is acceptable to him. 36. He sent his word to the children of Israel, preaching peace through Jesus Christ (who is Lord of all). 37. You know what took place throughout Judea; for he began in Galilee after the baptism preached by John: 38. how God anointed Jesus of Nazareth with the Holy Spirit and with power, and he went about doing good and healing all who were in the power of the devil; for God was with him. 39. And we are witnesses of all that he did in the country of the Jews and in Jerusalem; and yet they killed him, hanging him on a tree. 40. But God raised him on the third day and caused him to be plainly seen, 41. not by all the people, but by witnesses designated

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34: Deut. 10, 17; 2 Par. 19, 7; Job 34, 19; Wisd. 6, 8; Ecclus. 35, 15; Rom. 2, 11; Gal. 2, 6; Eph. 6, 9; Col. 3, 25; 1 Pet. 1, 17.—37: Luke 4, 14.

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33. *In thy sight:* in Greek, "in the sight of God."

beforehand by God, that is, by us, who ate and drank with him after he had risen from the dead. 42. And he charged us to preach to the people and to testify that he it is who has been appointed by God to be judge of the living and of the dead. 43. To him all the prophets bear witness, that through his name all who believe in him may receive forgiveness of sins."

THE BAPTISM

44. While Peter was still speaking these words, the Holy Spirit came upon all who were listening to his message. 45. And the faithful of the circumcision, who had come with Peter, were amazed, because on the Gentiles also the grace of the Holy Spirit had been poured forth; 46. for they heard them speaking in tongues and magnifying God. 47. Then Peter answered, "Can anyone refuse the water to baptize these, seeing that they have received the Holy Spirit just as we did?" 48. And he ordered them to be baptized in the name of Jesus Christ. Then they besought him to stay on there a few days.

43: Jer. 31, 34; Mich. 7, 18.

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46. *In tongues:* as on Pentecost in chapter 2.

CHAPTER 11

EXPLANATION AT JERUSALEM

1. Now the apostles and the brethren all over Judea heard that the Gentiles also had received the word of God. 2. But when Peter went up to Jerusalem, they of the circumcision found fault with him, 3. saying, "Why didst thou visit men uncircumcised and eat with them?"

4. Then Peter began to explain the matter to them in order, saying, 5. "I was praying in the city of Joppa and while in ecstasy I had a vision, a certain vessel coming down something like a great sheet, let down from heaven by its four corners, and it came right down to me. 6. And gazing upon it, I began to observe, and I saw the four-footed creatures of the earth, and the wild beasts and the creeping things, and the birds of the air. 7. And I also heard a voice saying to me, 'Arise, Peter, kill and eat.' 8. And I said, 'By no means, Lord, for nothing common or unclean has ever entered my mouth.' 9. But the voice answered a second time, 'What God has cleansed, do not thou call common.' 10. This happened three times, and then it was all drawn up back into heaven. 11. And behold, immediately three men came to the house where I was, having been sent from Caesarea to me; 12. and the spirit bade me not to hesitate to go with them. And these six brethren

also went with me, and we entered the man's house. 13. And he told us how he had seen the angel in his house stand and say to him, 'Send to Joppa and fetch Simon, surnamed Peter; 14. he will speak to thee words by which thou shalt be saved, thou and all thy household.' 15. But when I began to speak, the Holy Spirit fell upon them, just as it did upon us at the beginning. 16. And I remembered the word of the Lord, how he had said, 'John indeed baptized with water, but you shall be baptized with the Holy Spirit.' 17. Therefore, if God gave to them the same grace as he gave to us who believed in the Lord Jesus Christ, who was I that I should be able to interfere with God?" 18. On hearing this they held their peace, and glorified God, saying, "Therefore to the Gentiles also God has given repentance unto life."

THE CONVERTS AT ANTIOCH

19. Now those who had been dispersed by the persecution that had broken out over Stephen, went all the way to Phoenicia and Cyprus and Antioch, speaking the word to none except to Jews only. 20. But some of them were Cyprians

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16: 1, 5; 19, 4; Matt. 3, 11.

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20. *To the Greeks:* having heard of the conversion of Cornelius and his household. Though many Greek MSS read 'Hellenists' here, the context shows that Gentiles are meant,

and Cyreneans, who on reaching Antioch began to speak to the Greeks also, preaching the Lord Jesus. 21. And the hand of the Lord was with them, and a great number believed and turned to the Lord. 22. And news concerning them came to the ears of the church in Jerusalem, and they sent Barnabas as far as Antioch. 23. Now when he came and saw the grace of God, he rejoiced and exhorted them all to continue in the Lord with steadfast heart; 24. for he was a good man and full of the Holy Spirit and of faith. And a great multitude was added to the Lord. 25. And he went forth to Tarsus to look for Saul, and on finding him he brought him to Antioch. 26. And for a whole year they took part in the meetings of the church and taught a great multitude. And it was in Antioch that the disciples were first called "Christians."

27. Now in those days some prophets from Jerusalem came down to Antioch, 28. and one of them named Agabus got up and revealed through the Spirit that there would be a great famine all over the world. The famine occurred in the reign of Claudius. 29. So the disciples, each according to his means, determined to send relief to the brethren dwelling in Judea. 30. And this they did,

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for the Jews referred to in v. 19 were Hellenists, i.e., Jews living outside Palestine.

28. *Claudius:* Roman emperor 41-54 A.D.

30. *Presbyters:* literally, "elders." This is the term from

sending it to the presbyters by the hands of Barnabas and Saul.

Conclusion: Persecution of the Church by Herod Agrippa.

CHAPTER 12

PETER IN PRISON

1. Now at this time Herod the king set hands on certain members of the Church to persecute them. 2. He killed James the brother of John with the sword, 3. and seeing that it pleased the Jews, he proceeded to arrest Peter also, during the days of the Unleavened Bread. 4. After arresting him he cast him into prison, committing the custody of him to four guards of soldiers, four in each guard, intending to bring him forth to the people after the Passover. 5. So Peter was being kept in the prison; but prayer was being made to God for him by the Church without ceasing.

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which our "priest" is derived. But here and in the rest of Acts, and in many of the Epistles, it designates the priests who held office as rulers of the early Church. "Presbyter" also distinguishes these priests from the Jewish "elders."

1. *At this time:* in Greek, "about that time." *Herod:* Herod Agrippa I, who ruled over Judea from 41 A.D. till his death in 44 A.D.

3. *Days of the Unleavened Bread:* the seven days following

HIS DELIVERANCE

6. Now when Herod was about to bring him forth, that same night Peter was sleeping between two soldiers, bound with two chains, and outside the door sentries guarded the prison. 7. And behold, an angel of the Lord stood beside him, and a light shone in the room; and he struck Peter on the side and woke him, saying, "Get up quickly." The chains dropped from his hands. 8. And the angel said to him, "Gird thyself and put on thy sandals." And he did so; and he said to him, "Wrap thy cloak about thee and follow me."

9. And he followed him out, without knowing that what was being done by the angel was real, for he thought he was having a vision. 10. They passed through the first and second guard and came to the iron gate that leads into the city; and this opened to them of its own accord. And they went out, and passed on through one street, and straightway the angel left him. 11. Then Peter came to himself, and he said, "Now I know for certain that the Lord has sent his angel and rescued me from the power of Herod and from all that the Jewish people were expecting."

12. When he realized his situation, he went to the house of Mary, the mother of John who was surnamed Mark, where many had gathered together and were praying. 13. When he knocked at the outer door, a maid named Rhoda came to

answer it. 14. And as soon as she recognized Peter's voice, in her joy she did not open the gate, but ran in and announced that Peter was standing before the gate. 15. But they said to her, "Thou art mad." But she insisted that it was so. Then they said, "It is his angel." 16. But Peter continued knocking; and when they opened, they saw him and were amazed. 17. But he motioned to them with his hand to be quiet, and related how the Lord had brought him out of the prison. And he said, "Tell this to James and to the brethren." And he departed, and went to another place.

HEROD PUNISHED

18. Now when morning came, there was no little stir among the soldiers as to what had become of Peter. 19. When Herod had searched for him and had not found him, he examined the guards and ordered them to be put to death; then he went down from Judea to Caesarea and stayed there.

20. Now he was very angry with the Tyrians and Sidonians; but they came to him in a body and, having won over Blastus, the king's cham-

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15. *Angel:* guardian angel.

17. *James:* called "the brother of the Lord," i.e., one of His near relatives, and also "James the Less." *Another place:* probably outside Herod's jurisdiction.

berlain, they asked for peace, because their country depended on him for its food supply. 21. So a day was fixed and on it Herod, arrayed in kingly apparel, sat in the judgment-seat and began to address them. 22. And the people shouted, "It is the voice of a god, and not of a man." 23. But immediately an angel of the Lord struck him down, because he had not given the honour to God; and he was eaten by worms, and died.

24. But the word of the Lord continued to grow and spread. 25. Now Barnabas and Saul, when they had fulfilled their mission, returned from Jerusalem, taking with them John, who was surnamed Mark.

II. THE CHURCH IN ASIA MINOR AND EUROPE THE MISSIONARY JOURNEYS OF ST. PAUL

1. *FIRST MISSIONARY JOURNEY*

CHAPTER 13

ANTIOCH

1. Now in the church at Antioch there were prophets and teachers, among whom were Barnabas and Simon, called Niger, and Lucius

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25: 11, 29.

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1. *Simon:* or Simeon. *Herod:* Herod Antipas, who be-

of Cyrene, and Manahen the foster-brother of Herod the tetrarch, and Saul. 2. And as they were ministering to the Lord and fasting, the Holy Spirit said, "Set apart for me Saul and Barnabas unto the work to which I have called them." 3. Then, having fasted and prayed and laid their hands upon them, they let them go.

CYPRUS

4. So they, sent forth by the Holy Spirit, went to Seleucia and from there sailed to Cyprus. 5. On their arrival at Salamis they began to preach the word of God in the synagogues of the Jews; and they had also John as assistant. 6. They went, passing through the whole island as far as Paphos, and there they came across a Jewish magician

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headed John the Baptist and mocked Our Lord during the Passion.

According to the Greek, Barnabas, Simon and Lucius are grouped together; Manahen and Saul are in a second group. The former are perhaps the prophets, the latter the teachers.

2. *Ministering:* in some form of public worship, probably the Mass. From the Greek word used here comes our "liturgy."

3. *Laid their hands upon them:* consecrating them as bishops, or (more probably) giving them merely a special blessing for the new work.

5. *John:* St. Mark.

6. *Bar-Jesus:* a patronymic, "Bar" meaning "son of," as in Barnabas. "Jesus" is another form of "Josue." His proper name was "Elymas," meaning "sorcerer" or "magician."

and false prophet named Bar-Jesus, 7. who was attached to the pro-consul Sergius Paulus, a man of discernment. He sent for Barnabas and Saul, and sought to hear the word of God; 8. but Elymas, the sorcerer (for so his name is translated), opposed them, trying to turn away the proconsul from the faith. 9. But Saul (also called Paul), filled with the Holy Spirit, gazed at him 10. and said, "O full of all guile and of all deceit, son of the devil, enemy of all justice, wilt thou not cease to make crooked the straight ways of the Lord? 11. And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a time." And instantly there fell upon him a mist of darkness, and he groped about for someone to lead him by the hand. 12. Then the proconsul, seeing what had happened, believed and was astonished at the Lord's teaching.

ANTIOCH IN PISIDIA

13. Putting to sea from Paphos, Paul and his companions came to Perge in Pamphylia; but

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9. *Saul:* a Jewish name. He may have adopted the Roman name "Paul" either at this time or earlier, for use among the Gentiles.

12. *Believed:* became a Christian in all likelihood. It is not probable that St. Luke would use the word "believed" of mere intellectual assent not followed by Baptism; on the other hand, he speaks at times of those who *believe* and are certainly baptized, without mentioning the latter fact.

John left them and returned to Jerusalem. 14. But they passed through Perge and reached the Pisidian Antioch; and entering the synagogue on the Sabbath, they sat down. 15. After the reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying, "Brethren, if you have any word of exhortation for the people, speak."

PAUL'S DISCOURSE

16. Then Paul arose, and motioning with his hand for silence, said, "Israelites and you who fear God, hearken. 17. The God of the people of Israel chose our fathers and exalted the people when they were sojourners in the land of Egypt, and with uplifted arm led them forth out of it. 18. And for a period of forty years he bore with their ways in the desert, 19. and after destroying seven nations in the land of Canaan, he divided their land among them by lot 20. after about four hundred and fifty years. After that he gave them judges, until the time of Samuel the prophet. 21. Then they demanded a king, and God gave them Saul, the son of Cis, a man of the tribe

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17: Ex. 1, 1; 13, 21f.—18: Ex. 16, 3.—19: Jos. 14, 2.—20: Judg. 3, 9.—21: 3 Kgs. 8, 5; 9, 16; 10, 1.

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14. *Passed through Perge:* in Greek, "passed through from Perge."

18. *Bore with their ways:* the Greek may also give the meaning, "bore them like a nurse" or "fed them."

of Benjamin, for forty years. 22. And removing him, he raised up David to be their king, and to him he bore witness and said, 'I have found David, the son of Jesse, a man after my heart, who will do all that I desire.'

23. "From his offspring, God according to promise brought to Israel a Saviour, Jesus; 24. John having first preached before his coming a baptism of repentance to all the people of Israel. 25. And when John was coming to the end of his career, he would say, 'I am not he whom you suppose me to be; but behold, there comes one after me, the sandals of whose feet I am not worthy to loose.' 26. Brethren, children of the race of Abraham, and all among you who fear God, to you the word of this salvation has been sent. 27. For the inhabitants of Jerusalem and its rulers, not knowing him and the utterances of the prophets which are read every Sabbath, fulfilled them by sentencing him; 28. and though they found no ground for putting him to death, they asked of Pilate permission to kill him. 29. And when they had carried out all that had been written concerning him, they took him down from the tree and laid him in a tomb. 30. But

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22: 1 Kgs. 16, 13; Ps. 88, 21.—23: Isa. 11, 1.—24: Matt. 3, 1; Mark 1, 4; Luke 3, 3.—25: Matt. 3, 11; Mark 1, 7; John 1, 20.—28: Matt. 27, 20.—23; Mark 15, 13; Luke 23, 21.—23; John 19, 15.—30: Matt. 28; Mark 16; Luke 24; John 20.

God raised him from the dead on the third day; and he was seen during many days by those 31. who had come up with him from Galilee to Jerusalem; and they are now witnesses for him to the people.

32. "So we now bring you the good news that the promise made to our fathers, 33. God has fulfilled to our children, in raising up Jesus, as also it is written in the second Psalm,

'Thou art my son, this day have I begotten thee'.

34. And to show that he has raised him up from the dead, never again to return to decay, he has said thus,

'I will give you the holy and sure promises of
David'

35. Because he says also in another Psalm,
'Thou wilt not let thy Holy One undergo decay.'

36. "For David, after he had in his own generation served God's purposes, fell asleep and was laid among his fathers and did undergo decay; 37. but he whom God raised to life did not undergo it. 38. Be it known therefore to you, brethren, that through him forgiveness of sins is proclaimed to you, 39. and in him everyone who believes is acquitted of all the things of which you could not be acquitted by the Law of Moses. 40. Beware, therefore, that what is said in the Prophets may not prove true of you,

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33. Ps. 2,7.—34. Isa. 55, 3.—35. Ps. 16, 10.—36. 1 Kgs. 2, 10.

41. "Behold, you despisers, then wonder and
perish, because I work a work in your days,
A work which you will not believe, if anyone
relates it to you."

42. Now as they were going out, the people asked to have all this said to them on the following Sabbath. 43. And after the synagogue had broken up, many of the Jews and the worshipping converts went away with Paul and Barnabas, and they talked with them and urged them to hold fast to the grace of God. 44. And the next Sabbath almost the whole city gathered to hear the word of the Lord. 45. But on seeing the crowds, the Jews were filled with jealousy and contradicted what was said by Paul, and blasphemed. 46. Then Paul and Barnabas spoke out plainly: "It was necessary that the word of God should be spoken to you first, but since you reject it and judge yourselves unworthy of eternal life, behold, we now turn to the Gentiles. 47. For so the Lord has commanded us,

'I have set thee for a light to the Gentiles,
to be a means of salvation to the very ends
of the earth.' "

48. On hearing this the Gentiles were delighted, and glorified the word of the Lord, and all who were destined for eternal life believed. 49. And, the word of the Lord spread throughout the whole country. 50. But the Jews incited the worshipping women of rank and the chief men

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41: Hab. 1, 5.—47: Isa. 49, 6.

of the city, and stirred up a persecution against Paul and Barnabas and drove them from their district. 51. But they shook off the dust of their feet in protest against them and went to Iconium. 52. And the disciples continued to be filled with joy and with the Holy Spirit.

CHAPTER 14

ICONIUM

1. Now it came to pass at Iconium that they went in the same way into the synagogue of the Jews and so spoke that a great multitude of Jews and of Greeks believed. 2. But the disbelieving Jews stirred up and poisoned the minds of the Gentiles against the brethren. 3. They stayed a long time, therefore, acting fearlessly in the Lord, who gave testimony to the word of his grace by permitting signs and wonders to be done by their hands. 4. But the people of the city were divided, some siding with the Jews and some with the apostles. 5. But when there was a movement on the part of the Gentiles and of the Jews with their rulers to insult and stone them, 6. hearing of it, they escaped to the Lycaonian cities Lystra and Derbe and the whole country round about, and there they went on preaching the gospel.

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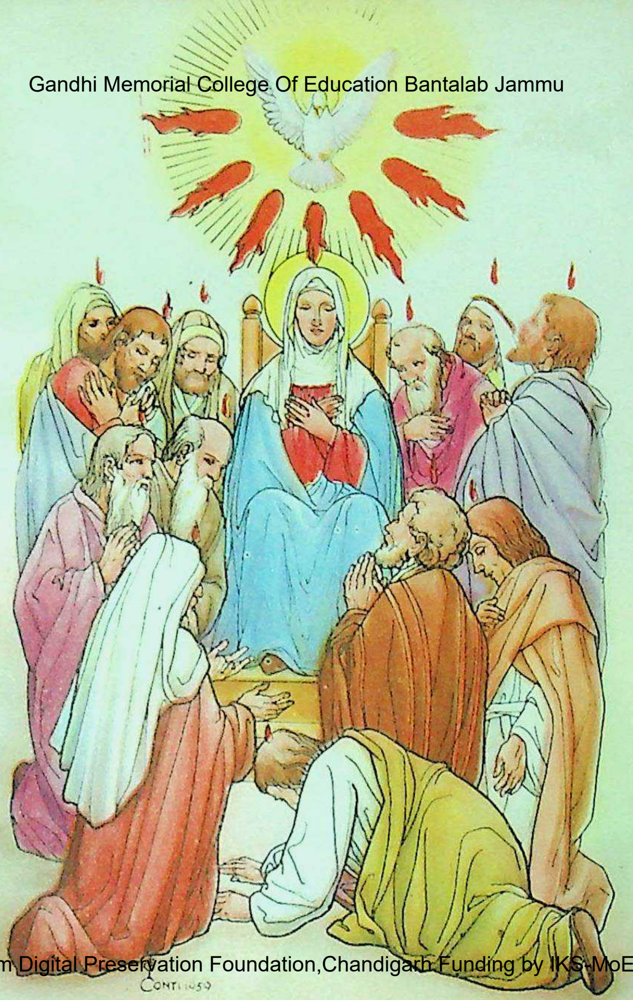
51 Matt. 10, 14; Mark 6, 11; Luke 9, 5.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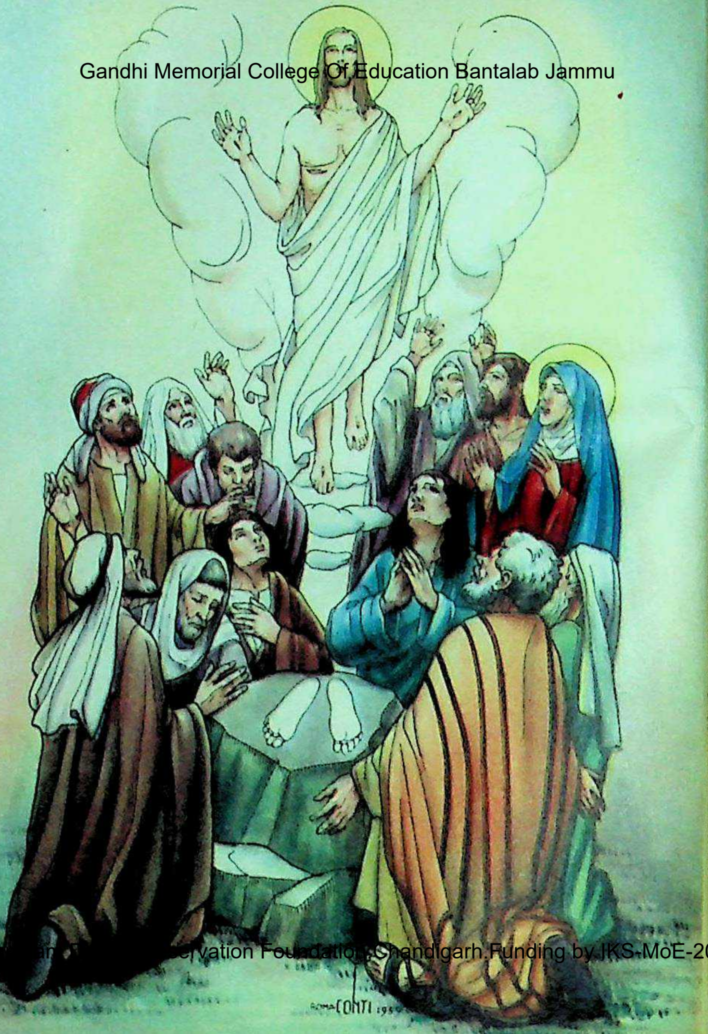
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LYSTRA

7. And in Lystra a certain man used to sit whose feet were crippled. He had been lame from his very birth, and had never been able to walk. 8. He listened to Paul as he spoke; when Paul, gazing at him and seeing that he had faith to be cured, 9. said with a loud voice, "Stand upright on thy feet." And he sprang up and began to walk.

10. Then the crowds, seeing what Paul had done, lifted up their voice saying in the Lycaonian language, "The gods have come down to us in the likeness of men." 11. And they called Barnabas Jupiter, and Paul Mercury, because he was the chief speaker. 12. And the priest of the Jupiter that stood at the entrance to the city brought oxen and garlands to the gateways, and with the people would have offered sacrifice. 13. But on hearing of this, the apostles Barnabas and Paul rushed into the crowd, tearing their clothes, 14. and shouting. "Men, why are you doing this? We also are mortals, human beings like you, bringing to you the good news that you should turn from these vain things to the living God who made heaven and earth and the sea and all things that are in them. 15. In the generations

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14: Ps. 145, 6; Apoc. 14, 7.

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12. *Of the Jupiter . . . :* of the temple of Jupiter which stood just outside the city walls. *To the gateways:* of the temple or of the city.

that are past he let all the nations follow their own ways; 16. and yet he did not leave himself without testimony, bestowing blessings, giving rains from heaven and fruitful seasons, filling your hearts with food and gladness." 17. And even with these words they could hardly restrain the crowds from offering sacrifice to them.

18. But some Jews arrived from Antioch and Iconium; and after winning over the crowds, they stoned Paul and dragged him outside the city, thinking that he was dead. 19. But the disciples gathered round him and he got up and re-entered the city.

DERBE: THE RETURN

The next day he set out with Barnabas for Derbe. 20. After preaching the gospel to that city and teaching many, they returned to Lystra and Iconium and Antioch, 21, reassuring the disciples and exhorting them to continue in the faith, and reminding them that through many tribulations we must enter the kingdom of God. 22. And when they had appointed presbyters for them in each church, with prayer and fasting, they commended them to the Lord in whom they had believed. 23. Crossing Pisidia, they came to Pamphylia, 24. and after speaking the word of the Lord in Perge they went down to Attalia, 25. and from there they sailed back to Antioch,

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25: 13, 1.

where they had first been entrusted to the grace of God for the work which they had now finished. 26. On their arrival they called the church together and reported all that God had done with them, and how he had opened to the Gentiles a door of faith. 27. And they stayed no little time with the disciples.

CHAPTER 15

DISSENSION AT ANTIOCH

1. But some came down from Judea and began to teach the brethren, saying, "Unless you be circumcised after the manner of Moses, you cannot be saved." 2. And when no little objection was made against them by Paul and Barnabas, they decided that Paul and Barnabas and certain others of them should go up to the apostles and presbyters at Jerusalem about this question. 3. So they, sent on their way by the church, passed through Phoenicia and Samaria, relating the conversion of the Gentiles, and they caused great rejoicing among all the brethren. 4. On arriving at Jerusalem they were welcomed by the church and the apostles and the presbyters, and they proclaimed all that God had done with them. 5.

1: Gal. 5, 2.

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2. *Certain others of them:* another reading gives, "some of the other side," as it is in the Clementine Vulgate.

But some of the Pharisees' sect, who had accepted the faith, got up and said, "They must be circumcised and also told to observe the Law of Moses."

PETER'S DECISION

6. So the apostles and the presbyters had a meeting to look into this matter. 7. And after a long debate, Peter got up and said to them, "Brethren, you know that in early days God made choice among us, that through my mouth the Gentiles should hear the word of the gospel and believe. 8. And God, who knows the heart, bore witness by giving them the Holy Spirit just as he did to us; 9. and he made no distinction between us and them, but cleansed their hearts by faith. 10. Why then do you now try to test God by putting on the neck of the disciples a yoke which neither our fathers nor we have been able to bear? 11. But we believe that we are saved through the grace of the Lord Jesus, just as they are."

12. Then the whole meeting quieted down and listened while Barnabas and Paul told of the great signs and wonders that God had done among the Gentiles through them.

7: 10, 20.—8: 10, 45.

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10. *Which neither . . . to bear?:* St. Peter refers to the Law as interpreted by the rabbis, who had added countless restrictions.

ADVICE FROM JAMES

13. After these had finished speaking, James made this answer, saying, "Brethren, listen to me. 14. Simon has told how God first visited the Gentiles to take from among them a people to bear his name. 15. And with this the words of the prophets agree, as it is written,

16. 'After these things I will return
And will rebuild the tabernacle of David
which has fallen down,
and the ruins thereof I will rebuild,
and I will set it up;
17. That the rest of mankind may seek after
the Lord,
and all the nations upon whom my name
is invoked,
says the Lord, who does these things.'
18. 'To the Lord was his own work known
from the beginning of the world.'

19. Therefore my judgment is not disquiet those who from among the Gentiles are turning to the Lord; 20. but to send them written instructions to abstain from anything that has been contaminated by idols and from immorality and

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16: Amos 9, 11.—18: Isa. 45, 21.

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20. Idolatry and immorality were so widespread among the pagans that a special warning was felt necessary for the new converts.

from anything strangled and from blood. 21. For Moses for generations past has had his preachers in every city in the synagogues, where he is read aloud every Sabbath."

THE DECISION

22. Then the apostles and the presbyters with the whole church decided to select representatives and to send them to Antioch with Paul and Barnabas. These were Judas, surnamed Barsabbas, and Silas, leading men among the brethren. 23. They were bearers of the following letter:

"The brethren who are apostles and presbyters send greeting to the brethren of Gentile origin in Antioch and Syria and Cilicia. 24. As we have heard that some of our number have disturbed you with their teaching, unsettling your minds, persons to whom we had given no instruction, 25. we have decided, being assembled together, to select representatives and send them to you with our beloved Barnabas and Paul: 26. men who have pledged their lives for the name of our Lord Jesus Christ. 27. We have therefore sent Judas and Silas, who themselves also by word of mouth will give you the same message. 28. For the Holy Spirit and we have decided to lay no further burden upon you but this indispensable one, 29.

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21. The Jews of the Dispersion, well instructed in the Mosaic Law, would find it hard to associate with those who did not observe it strictly, or [illegible] at least.

that you abstain from things sacrificed to idols and from blood and from what is strangled and from immorality; keep yourselves from these things, and you will get on well. Farewell."

30. So the delegates went down to Antioch and, gathering the community together, they delivered the letter. 31. And they, having read it, were delighted with the encouragement it gave them. 32. As Judas and Silas were themselves prophets, they exhorted the brethren with many words and strengthened them. 33. After spending some time there, they were let go by the brethren with a greeting to those who had sent them. 34. [Silas however decided to stay there, and so Judas departed alone for Jerusalem.] 35. But Paul and Barnabas stayed on in Antioch, teaching and preaching the word of the Lord, with many others.

2. *SECOND MISSIONARY JOURNEY*

PAUL AND BARNABAS SEPARATE

36. Now some time after Paul said to Barnabas, "Let us return and visit the brethren in all the cities where we have preached the word of the Lord, to see how they are doing." 37. But Barnabas wanted to take with them John also, who was surnamed Mark. 38. But Paul asked that he, inasmuch as he had deserted them in Pamphylia

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34. Not in the Greek, or in the best codices of the Vulgate.

instead of going on with them to their work, should not again be taken along. 39. And a sharp contention sprang up so that they departed from each other, and Barnabas took Mark and sailed for Cyprus. 40. But Paul chose Silas and set out, the brethren commending him to the grace of the Lord; 41. and he travelled through Syria and Cilicia, and strengthened the churches [and commanded them to keep the precepts of apostles and presbyters].

CHAPTER 16

TIMOTHY

1. And he reached Derbe and Lystra. And behold, a certain disciple was there named Timothy, son of a believing Jewess, but of a Gentile father. 2. And he was highly thought of by the brethren in Lystra and Iconium. 3. This man Paul wished to go forth with him, and he took and circumcised him on account of the Jews who were in those parts, for they all knew that his father was a Gentile. 4. And as they passed through the cities, they delivered to the brethren for their observance the decisions arrived at by the apostles and presbyters in Jerusalem. 5. So the churches grew stronger and stronger in the faith and increased in numbers daily.

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41. *And commanded . . . presbyters:* not in the Greek, or in many good copies of the Vulgate.

DEPARTURE FOR MACEDONIA

6. Passing through Phrygia and the Galatian country, they were forbidden by the Holy Spirit to speak the word in the province of Asia. 7. And when they came to Mysia, they tried to get into Bithynia, but the Spirit of Jesus did not permit them; 8. so passing by Mysia, they went down to Troas. 9. And Paul had a vision one night; a Macedonian was standing, appealing to him and saying, "Come over into Macedonia and help us." 10. As soon as he had the vision, straightway we made efforts to set out for Macedonia, being sure that God had called us to preach the gospel to them.

PREACHING AT PHILIPPI

11. So sailing from Troas, we ran a straight course to Samothrace, and the next day to Neapolis, 12. and thence to Philippi, the principal city of a part of Macedonia, a Roman colony. We stayed some days in this city; 13. and on the

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6. In the Greek, the prohibition is before the journey through Phrygia and Galatia: "they passed through Phrygia and the Galatian country, after having been forbidden"; etc.

7. *To Mysia:* in Greek, "over against Mysia"; they were travelling north towards Bithynia, with Mysia to the west of them.

10. *We:* St. Luke is now accompanying the Apostle.

12. *The principal city:* variously translated according to different Greek readings, "the foremost city of a district of Macedonia," "the first city of the district of Macedonia," "the first city of this part of Macedonia."

Sabbath we went outside the gate to the bank of the river, where there seemed to be a place of prayer. And we sat down and spoke to the women who had gathered there. 14. And a certain woman named Lydia, a seller of purple from the city of Thyatira, who worshipped God, was listening; and the Lord touched her heart to give heed to what was being said by Paul. 15. And when she and her household had been baptized, she appealed to us and said, "If you have judged me to be a believer in the Lord, come into my house and stay there." And she insisted upon our coming.

A POSSESSED GIRL

16. Now it came to pass as we were going to the place of prayer that a girl met us who possessed a divining spirit and brought her masters much profit by soothsaying. 17. She followed Paul and ourselves and kept crying out, saying, "These men are servants of the most high God and they proclaim to you a way of salvation." 18. This she did for many days; until Paul, being very much grieved, turned and said to the spirit, "I order thee in the name of Jesus Christ to go out of her." And it went out that very moment.

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16. In Greek mythology Apollo destroyed Python, a serpent that was giving forth oracles at Delphi; the priestess of Apollo kept up this practice of divining in his shrine there.

ARREST OF PAUL AND SILAS

19. But on seeing that their hope of profit was gone, her masters seized Paul and Silas and dragged them into the market place to the rulers; 20. and bringing them to the magistrates, they said, "These men are making a great disturbance in our city; they are Jews, 21. and are advocating practices which it is against the law for us to adopt or observe, since we are Romans." 22. And the people joined in the attack against them; and the magistrates tore off their clothes and ordered them to be beaten with rods; 23. and after inflicting many lashes upon them they cast them into prison, charging the jailer to keep them safely. 24. On receiving such orders, he cast them into the inner prison and fastened their feet in the stocks.

25. But at midnight Paul and Silas were praying, singing the praises of God, and the prisoners were listening to them; 26. and suddenly there was such a great earthquake that the foundations of the prison were shaken. And at once all the doors flew open, and everyone's chains were unfastened. 27. And the jailer, roused out of sleep and seeing that the doors of the prison were open, drew his sword and was about to kill himself, thinking that the prisoners had escaped. 28. But Paul cried with a loud voice, saying, "Do thyself no harm, for we are all here." 29. Then calling for

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22. 2 Cor. 11, 25; Phil. 1, 13; 1 Thess. 2, 2.

a light, he ran in and trembling for fear fell down before Paul and Silas; 30. and bringing them out, he said, "Sirs, what must I do to be saved?" 31. And they said, "Believe in the Lord Jesus and thou shalt be saved, and thy household." 32. And they spoke the word of the Lord to him and to all who were in his household. 33. And he took them at that very hour of the night and washed their wounds; and he and all his family were baptized immediately. 34. And taking them into his house, he set food before them, and rejoiced with all his household over his faith in God.

FREEDOM

35. But when day came, the magistrates sent the lictors with the instructions, "Let these men go." 36. And the jailer reported these words to Paul: "The magistrates have sent word that you are to be released; now therefore come forth and go in peace." 37. But Paul said to them, "They have beaten us publicly and without trial, although we are Romans, and have cast us into prison; and now are they going to put us out secretly? By no means, but let them come themselves 38. and take us out." The lictors reported these words to the magistrates, and on hearing that they were Romans they were alarmed 39. and came and appealed to them; and taking them out, besought them to leave the city. 40. And leaving the prison they went to Lydia's house,

and after seeing the brethren and encouraging them, they departed.

CHAPTER 17

THESSALONICA

1. Now after passing through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. 2. And Paul, as was his custom, went in to them and for three Sabbaths reasoned with them from the Scriptures; 3. explaining and showing that the Christ had to suffer and rise from the dead, and that this is the Christ, even Jesus, whom I preach to you. 4. And some of them believed and joined Paul and Silas, along with a large number of the worshipping Greeks and of the Gentiles, and not a few women of rank. 5. But the Jews, moved with jealousy, took certain base loafers, and forming a mob, set the city in an uproar. They attacked Jason's house and sought to bring them out to the people; 6. but not finding them, they dragged Jason and certain brethren before the magistrates of the city, shouting, "These men who are setting the world in an uproar have come here too, 7. and Jason has taken them in; and they are all acting contrary to the decrees of Caesar, saying that there is another king,

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6. *World:* in Greek and in many Latin MSS; in the Clementine Vulgate, "city."

Jesus. 8. And they stirred up the people and the magistrates of the city who heard this; 9. and they accepted bail from Jason and the rest and then let them go.

BEROEA

10 But the brethren straightway sent Paul and Silas away by night to Beroea, and on their arrival there they went into the synagogue of the Jews. 11. Now these were of a nobler character than those of Thessalonica and they received the word with great eagerness, studying the Scriptures every day to see whether these things were so. 12. Many of them became believers, and so did no small number of prominent Gentiles, women and men. 13. But when the Jews of Thessalonica found out that in Beroea too tne word of God had been preached by Paul, they came there also to stir up and excite the multitude. 14. Then straightway the brethren sent forth Paul to go as far as the sea, while Silas and Timothy remained there. 15. But those who escorted Paul took him as far as Athens, and receiving instructions from him to Silas and Timothy to rejoin him as soon as possible, they set out.

ATHENS

16. Now while Paul was waiting for them at Athens, he was exasperated to see how the city

was wholly given to idolatry. 17. He had discussions therefore in the synagogue with the Jews and those who worshipped God, and in the market place every day with those who were there. 18. And some of the Epicurean and Stoic philosophers debated with him; and some said, "What is this babbler trying to say?" But others, "He seems to be a herald of strange gods," because he proclaimed to them Jesus and the resurrection. 19. And they took him and brought him to the Areopagus, saying, "May we know just what is this new doctrine which thou teachest? 20. For thou bringest some strange things to our ears; we wish therefore to know what these things mean." 21. (Now all the Athenians and the visitors there from abroad used to spend all their leisure telling or listening to something new.)

PAUL'S DISCOURSE

22. Then Paul stood up in the midst of the Areopagus, and said, "Men of Athens, I see that in every respect you are extremely religious. 23. For as I was going about and observing objects

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19. *Areopagus:* the hill of Ares (Mars), where the council called the "Areopagus" held its meetings.

21. *New:* not so much mere "news" as novel theories and opinions.

22. *Religious:* honouring a multitude of gods. There seems to be a touch of sarcasm in this.

23. *Unknown God:* any god whom they might otherwise

of your worship, I found also an altar with this inscription: "To the Unknown God.' What therefore you worship in ignorance, that I proclaim to you. 24. God, who made the world and all that is in it, since he is Lord of heaven and earth, does not dwell in temples built by hands; 25. neither is he served by human hands as though he were in need of anything, since it is he who gives to all men life and breath and all things. 26. And from one man he has created the whole human race and made them live all over the face of the earth, determining their appointed times and the boundaries of their lands; 27. that they should seek God, and perhaps grope after him and find him, though he is not far from any one of us. 28. For in him we live and move and have our being, as indeed some of your own poets have said,

'For we are also his offspring.'

29. If therefore we are the offspring of God, we ought not to imagine that the Divinity is like to gold or silver or stone, to an image graven by human art and thought. 30. The times of this ignorance God has it is true overlooked, but now he calls upon all men everywhere to repent; 31. inasmuch as he has fixed a day on which he will judge the world with justice by a Man whom he

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24: 7, 48; Gen. 1, 1.

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have neglected. St. Paul takes the expression and applies it to the true God whom in fact they did not know.

24. *Does not dwell:* is not confined to.

has appointed, and whom he has guaranteed to all by raising him from the dead."

32. Now when they heard of a resurrection of the dead, some began to sneer, but others said, "We will hear thee again on this matter." 33. So Paul went forth from among them. 34. Certain persons however joined him and became believers; among them were Dionysius the Areopagite and a woman named Damaris, and others with them.

CHAPTER 18

CORINTH

1. After this he departed from Athens and came to Corinth. 2. And there he found a certain Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all Jews to leave Rome. Paul visited them 3. and, as he was of the same trade, he stayed with them and he set to work; for they were tent-makers by trade. 4. And he would preach in the synagogue every Sabbath, [bringing in the name of the Lord Jesus] and try to convince Jews and Greeks. 5. But when Silas and Timothy came from Macedonia, Paul was wholly occupied with the word, emphatically assuring the Jews that Jesus is the Christ. 6. But as they contradicted him and blasphemed, he

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4. *Bringing in . . . Jesus:* not in the Greek, and lacking in some Vulgate codices.

shook his garments in protest and said to them, "Your blood be upon your own heads; I am innocent of it. Henceforth I will go to the Gentiles." 7. And he departed from there, and went into the house of man named Titus Justus, a worshipper of God; his house adjoined the synagogue. 8. But Crispus, the president of the synagogue, believed in the Lord and so did all his household, and many of the Corinthians heard Paul, and believed, and were baptized. 9. And one night the Lord said to Paul in a vision, "Do not fear, but speak and do not keep silence; 10. because I am with thee, and no one shall attack thee or injure thee, for I have many people in this city." 11. So he settled there a year and six months, teaching the word of God among them.

GALLIO

12. But when Gallio was proconsul of Achaia, the Jews made a concerted attack upon Paul and took him before the tribunal, 13. saying, "This fellow is persuading men to worship God contrary to the Law." 14. But as Paul was about to open his mouth, Gallio said to the Jews, "If there were some question of misdemeanour or serious crime, O Jews, I should with reason bear with you. 15. But if these are questions of doctrine and of titles and of your Law, look to it yourselves; I have no wish to decide such matters." 16. And he drove them from the tribunal. 17. Then they all

seized Sosthenes, the president of the synagogue, and beat him in front of the tribunal; but Gallio paid no attention to it.

RETURN TO ANTIOCH

18. But Paul, after staying there some time longer, took leave of the brethren and sailed for Syria with Priscilla and Aquila; at Cenchræ he had his head shaved, because of a vow he had made. 19. He arrived at Ephesus and there he left them; but he himself entered the synagogue and had a discussion with the Jews. 20. But when they besought him to stay some time longer, he did not consent, 21. but bade them farewell, saying, "I will come back to you, God willing." He put to sea from Ephesus, 22. and landing at Cæsarea, he went up to Jerusalem to pay his respect to the church and then went down to Antioch.

18: 21, 24; Num. 6, 18.

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18. *At Cenchræ . . . made:* Cenchræ was the eastern port of Corinth. St. Paul had taken a Nazirite vow (cf. Num. 6: 1-21) which bound him to abstain from the fruit of the vine and to let his hair grow during the period of the vow. Perhaps this period covered the time of his stay in Corinth and was now over; the sacrifices for the ending of the vow could be offered only in Jerusalem (cf. 21: 24).

22. *The church:* at Jerusalem.

3. *THIRD MISSIONARY JOURNEY*

RETURN TO EPHESUS

23. After spending some time there he departed, and travelled through the Galatian country and Phrygia in turn, strengthening all the disciples.

24. Now a certain Jew named Apollos, a native of Alexandria came to Ephesus. He was an eloquent man, and mighty in the Scriptures. 25. He had been instructed in the Way of the Lord, and being fervent in spirit, used to speak and teach carefully whatever had to do with Jesus, though he knew of John's baptism only. 26. This man therefore began to speak confidently in the synagogue, and on hearing him Priscilla and Aquila took him home and expounded the Way of God to him more precisely. 27. And as he wanted to go to Achaia, the brethren encouraged him and wrote to the disciples to welcome him. On his arrival there he was of great service to those who had believed, 28. for he vigorously refuted the Jews in public and showed from the Scriptures that Jesus is the Christ.

CHAPTER 19

1. Now it was while Apollos was in Corinth that Paul, after passing through the upper districts,

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27. *Believed:* the Greek adds "by the grace," i.e., by his learning and eloquence.

came to Ephesus and found certain disciples; 2. and he said to them, "Did you receive the Holy Spirit when you became believers?" But they said to him, "We have not even heard that there is a Holy Spirit." 3. And he said, "How then were you baptized?" They said, "With John's baptism." 4. Then Paul said, "John baptized the people with a baptism of repentance, telling them to believe in him who was to come after him, that is, in Jesus." 5. On hearing this they were baptized in the name of the Lord Jesus; 6. and when Paul laid his hands on them,. the Holy Spirit came upon them, and they began to speak in tongues and to prophesy. 7. There were about twelve men in all.

8. Now for three months he used to go to the synagogue and speak confidently, holding discussions and trying to persuade them about the kingdom of God. 9. But when some were obstinate and refused to believe, speaking evil of the Way before the community, he left them and withdrew his disciples from them, and held daily discussions in the school of one Tyrannus. 10. Now this went on for two years, so that all who lived in the province of Asia, both Jews and Gentiles, heard the word of the Lord. 11. And God worked more than the usual miracles by the hand of Paul; 12. so that even handkerchiefs and aprons were carried from his body to the sick, and the diseases left them and the evil spirits went out.

4: 1, 5; 11, 16; Matt. 3, 11.

13. But certain of the itinerant Jews, exorcists, also attempted to invoke the name of the Lord Jesus over those who had evil spirits in them, saying, "I adjure you by the Jesus whom Paul preaches." 14. And a certain Sceva, a Jewish high priest, had seven sons who were doing this. 15. But the evil spirit answered and said to them, "Jesus I acknowledge, and Paul I know, but who are you?" 16. And the man in whom the evil spirit was sprang at them and overpowered them both with such violence that they fled from that house tattered and bruised.

17. And this became known to all the Jews and Gentiles living in Ephesus, and fear fell on them all, and the name of the Lord Jesus came to be held in high honour. 18. And many of those who believed kept coming, and openly confessed their practices. 19. And many who had practised magical arts collected their books and burnt them publicly; and they reckoned up the prices of them, and found the sum to be fifty thousand pieces of silver. 20. Thus mightily did the word of the Lord spread and prevail.

21. After all this, Paul resolved in the Spirit to pass through Macedonia and Achaia and to go

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14. *Jewish high priest:* must mean here, of a high-priestly family.

16. *Them both:* perhaps only two of the seven were actively engaged on this occasion. It is not unlikely, however, that the word here translated "both" may have meant "all" in the Greek of St. Luke's time.

19. *Their books:* containing magical formulae.

to Jerusalem, saying, "After I have been there, I must also see Rome." 22. So he sent two of his assistants, Timothy and Erastus, to Macedonia, while he himself stayed on for a while in the province of Asia.

23. Now at that time there arose no small commotion about the Way. 24. For a silversmith named Demetrius, by making silver shrines of Diana, brought no small gain to the craftsmen; 25. and these he got together, along with workmen of like occupation, and said, "Men, you know that our wealth comes from this trade; 26. and you see and hear that not only at Ephesus, but almost over the whole province of Asia, this man Paul has persuaded and turned away numbers of people, saying, 'Gods made by human hands are not gods at all.' 27. And there is danger, not only that this business of ours will be discredited, but also that the temple of the great Diana will be regarded as nothing, and even the magnificence of her whom all Asia and the world worship will be on the decline." 28. On hearing this they were filled with wrath and cried out, saying, "Great is Diana of the Ephesians."

29. And the city was filled with confusion, and they rushed by a common impulse into the theatre, dragging along the Macedonians Gaius and Aristarchus, Paul's fellow-travellers. 30. But when Paul wanted to go before the people, the disciples

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29. *Theatre:* the large open-air assembly place.

would not let him; 31. and some of the Asiarchs who were friends of his, sent to him and begged him not to venture into the theatre. 32. Meanwhile, some were shouting one thing and some another; for the assembly was in confusion, and most of them did not know why they had gathered together. 33. Then some of the crowd called upon Alexander, as the Jews were pushing him forward; and Alexander, motioning with his hand for silence, wanted to give an explanation to the people. 34. But as soon as they saw that he was a Jew, they all with one voice for about two hours shouted, "Great is Diana of the Ephesians."

35. But when the town clerk had quieted the crowd, he said, "Men of Ephesus, what man indeed is there who does not know that the city of the Ephesians is a worshipper of the great Diana and of Jupiter's offspring? 36. Since therefore this is undeniable, you ought to be calm and do nothing rash. 37. For you have brought these men here who are neither guilty of sacrilege nor blasphemers of your goddess. 38. Therefore, if Demetrius and the craftsmen with him have a complaint against anyone, court days are kept and there are proconsuls; let them take action against

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31. *Asiarchs:* officers in charge of the religious feasts and of certain other matters in the province of Asia.

35. *Town clerk:* the chief local official. *Jupiter's offspring:* in Greek, literally, "the thing fallen from heaven," probably referring to the crude statue of the goddess which was supposed to have fallen from the sky.

one another. 39. And if you require anything further, it shall be settled in the lawful assembly. 40. For we are even in danger of being accused of riot over today's uproar, since there is no culprit whom we can hold liable for this disorderly gathering." And with these words he dismissed the assembly.

CHAPTER 20

MACEDONIA AND GREECE

1. Now when the tumult had ceased, Paul sent for the disciples and encouraged them; then he took leave of them and started for Macedonia. 2. After travelling through those parts and giving them much encouragement, he came to Greece. 3. When he had spent three months there and was about to sail for Syria, a plot was laid against him by the Jews; so he resolved to return through Macedonia. 4. And there accompanied him Sopater of Beroea, the son of Pyrrhus; and of the Thessalonians, Aristarchus and Secundus, and Gaius of Derbe, and Timothy; and of the province of Asia, Tychicus and Trophimus. 5. These, having gone in advance, waited for us at Troas; 6. but we ourselves sailed from Philippi after the days of the Unleavened Bread,

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40. *Accused:* by the Roman authorities. The Greek text reads, "there being not a single reason that we shall be able to give for this gathering".

and five days later joined them at Troas, and there we stayed seven days.

TROAS

7. And on the first day of the week, when we had met for the breaking of bread, Paul addressed them, as he was to leave the next morning, and he prolonged his address until midnight. 8. Now there were many lamps in the upper room where we had assembled. 9. And a young man named Eutychus, who was sitting at the window, was overcome with drowsiness and, as Paul addressed them at great length, he went fast asleep and fell down from the third story to the ground and was picked up dead. 10. Paul went down to him and laid himself upon him, and embracing him, said, "Do not be alarmed, life is still in him." 11. Then he went up and broke bread and ate, and having spoken to them a good while, even till daybreak, he departed. 12. And they took away the boy alive and were not a little comforted.

13. But we went on board the ship and sailed for Assos, intending to take Paul on board there. That was the arrangement he had made, as he intended to travel there by land. 14. So when he met us at Assos, we took him on board and came

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7. *The first day of the week:* Sunday had replaced the Sabbath (Saturday) as the day of worship. *Breaking of bread:* the Holy Eucharist, celebrated in the evening.

to Mitylene. 15. Sailing from there, we arrived on the following day off Chios; the next day we made Samos, and the day after we reached Miletus. 16. For Paul had decided to sail past Ephesus, lest he should be delayed in the province of Asia; for he was hastening to be in Jerusalem, if it were possible for him, by the day of Pentecost.

DISCOURSE AT MILETUS

17. From Miletus, however, he sent to Ephesus for the presbyters of the church; 18. and when they had come to him and were assembled, he said to them:

"You know in what manner I have lived with you all the time since the first day that I came into the province of Asia, 19. serving the Lord with all humility and with tears and in trials that befell me because of the plots of the Jews; 20. how I have kept back nothing that was for your good, but have declared it to you and taught you in public and from house to house, 21. urging Jews and Gentiles to turn to God in repentance and to believe in our Lord Jesus Christ. 22. And now, behold, I am going to Jerusalem, compelled by the Spirit, not knowing what will happen to me there; 23. except that in every city the Holy Spirit warns me, saying that imprisonment and

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18. *And were assembled:* not in the Greek.

21. *Christ:* not in the Greek.

persecution are awaiting me. 24. But I fear none of these, nor do I count my life more precious than myself, if only I may accomplish my course and the ministry that I have received from the Lord Jesus, to bear witness to the gospel of the grace of God.

25. "And now, behold, I know that you all among whom I went about preaching the kingdom of God, will see my face no longer. 26. Therefore I call you to witness this day that I am innocent of the blood of all, 27. for I have not shrunk from declaring to you the whole counsel of God. 28. Take heed to yourselves and to the whole flock in which the Holy Spirit has placed you as bishops, to rule the Church of God, which he has purchased with his own blood. 29. I know that after my departure fierce wolves will get in among you, and will not spare the flock. 30. And from among your own selves men will rise speaking perverse things, to draw away the disciples after them. 31. Watch, therefore, and remember that for three years night and day I did not cease with tears to admonish every one of you.

32. "And now I commend you to God and to

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24. *But I fear none of these:* not in the Greek. *Nor do I count . . . :* in Greek, "But I do not hold my life in any account as being dear to me."

25. It seems probable from 1 Tim. 1: 3 and 2 Tim. 4: 20 that St. Paul did visit Ephesus again. His anticipation may not have been stated as a certainty. Even if it were, the fact of his having made the statement is beyond question.

the word of his grace, who is able to build up and to give the inheritance among all the sanctified. 33. I have coveted no one's silver or gold or apparel. 34. You yourselves know that these hands of mine have provided for my needs and those of my companions. 35. In all things I have shown you that by so toiling you ought to help the weak and remember the word of the Lord Jesus, that he himself said, 'It is more blessed to give than to receive."

36. Having said this, he knelt down and prayed with them all. 37. And there was much weeping among them all and they fell on Paul's neck and kissed him, 38. being grieved most of all at his saying that they would no longer see his face. And they escorted him to the ship.

CHAPTER 21

TYRE

1. And when we had parted from them and had set sail, we made a straight course and came to Cos, and the next day to Rhodes, and from there to Patara. 2. There we found a ship crossing over to Phoenicia, and we went on board and set sail. 3. After sighting Cyprus and leaving it to the left, we sailed for Syria and landed at Tyre, for there the ship was to unload her cargo.

34: 1 Cor. 4, 12; 2 Thess. 3, 8.

4. Having looked up the disciples, we stayed there seven days. And they told Paul through the Spirit not to go to Jerusalem. 5. But when our time was up we left there and went on, and all of them with their wives and children escorted us till we were out of the city; and we knelt down on the shore and prayed. 6. And having said farewell to one another, we went on board the ship and they returned home.

PTOLEMAIS AND CAESAREA

7. After completing the voyage from Tyre, we landed at Ptolemais where we greeted the brethren and spent a day with them. 8. The next day we departed and came to Caesarea, where we went to the house of Philip the evangelist, who was one of the seven, and stayed with him. 9. He had four daughters, virgins, who had the gift of prophecy. 10. And while we were staying on there for some days, there came down from Judea a certain prophet named Agabus. 11. Coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, "Thus says the Holy Spirit: The man whose girdle this is the Jews will bind like this at Jerusalem, and they will deliver him into the hands of the Gentiles." 12. On hearing this, we ourselves and the people

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4. *Told:* a warning about the danger ahead; having learnt this through the Holy Spirit, they naturally entreated St. Paul not to proceed; cf. v. 12.

8. *Seven:* cf. chapters 6 and 8.

there begged him not to go to Jerusalem. 13. Then Paul answered and said, "What do you mean by weeping and breaking my heart? For I am ready not only to be bound but even to die at Jerusalem for the name of the Lord Jesus." 14. And when we could not persuade him, we acquiesced and said, "The Lord's will be done." 15. After this we made our preparations and went our way to Jerusalem. 16. And some of the disciples from Caesarea went with us, taking with them Mnason, a Cypriot, an early disciple, whose guests we were to be.

4. *IMPRISONMENT IN PALESTINE*

JERUSALEM

17. On our arrival at Jerusalem the brethren gave us a hearty welcome. 18. On the next day Paul went with us to James, and all the presbyters came in. 19. After greeting them, he related in detail what God had done among the Gentiles through his ministry.

20. They praised God when they heard it and they said to him, "Thou seest, brother, how many thousands of believers there are among the Jews, all of them zealous upholders of the Law. 21. Now, they have heard about thee that thou dost

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21, 8: 6, 5.

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18. *James:* the same as in 12: 17, and 15: 13.

teach the Jews who live among the Gentiles to depart from Moses, telling them they should not circumcise their children nor observe the customs. 22. What then? The multitude is sure to assemble, for they will hear that thou hast come. 23. So do what we tell thee. We have four men who are under a vow; 24. take them and sanctify thyself along with them, and pay for them that they may shave their heads; and all will know that what they have heard of thee is false, but that thou thyself also observest the Law. 25. But as for the Gentile believers, we ourselves have written our decision that they abstain from idol offerings and from blood and from what is strangled and from immorality."

26. Then Paul took the men, and the next day after being purified along with them he entered the temple and announced the completion of the days of purification, when the sacrifice would be offered for each of them.

PAUL'S ARREST

27. But when the seven days were almost over, the Jews from the province of Asia, seeing him in the temple, stirred up all the people and seized him, shouting, 28. "Men of Israel, help. This is the man who teaches all men everywhere against the people and the Law and this place, and moreover he has brought Gentiles also into the temple

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24: 18, 18; Num. 6, 18.—25: 15, 20, 29.

and has desecrated this holy place." 29. For they had seen Trophimus the Ephesian in the city with him and they supposed that Paul had taken him into the temple. 30. And the whole city was thrown into confusion, and the people ran together, and seizing Paul, they proceeded to drag him out of the temple; whereupon the doors were immediately shut.

31. They were trying to kill him, when news reached the tribune of the cohort that all Jerusalem was in a tumult. 32. And he, immediately taking soldiers and centurions, ran down to them; and when they saw the tribune and the soldiers, they stopped beating Paul. 33. Then the tribune came up and seized him and ordered him to be bound with two chains, and inquired who he was and what he had been doing. 34. Some in the crowd shouted one thing, and some another, and as he could not learn anything certain on account of the tumult, he ordered him to be taken into the barracks. 35. And when he came to the steps, he was actually being carried by the soldiers owing to the violence of the crowd; 36. for the mass of the people followed, shouting, "Away with him!"

37. And as Paul was about to be taken into the barracks, he said to the tribune, "May I say something to thee?" He said, "Dost thou know Greek? 38. Art not thou the Egyptian who recently stir-

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38. *Assassins:* an organization whose members carried daggers under their cloaks to stab their enemies.

red up to sedition and led out into the desert the four thousand assassins?" 39. But Paul said to him, "I am a Jew from Tarsus in Cilicia, a citizen of no insignificant city. But I beg thee, give me leave to speak to the people."

DISCOURSE TO THE PEOPLE

40. He gave him leave, and Paul, standing on the steps, motioned with his hand to the people and when they had become quiet he addressed them in Hebrew, saying:

CHAPTER 22

1. "Brethren and fathers, listen to what I have to say to you in my defence."

2. And when they heard him speak to them in Hebrew, they became even more quiet.

3. And he said: "I am a Jew, and I was born at Tarsus in Cilicia, but was brought up here in this city, a pupil of Gamaliel, and instructed according to the strict acceptation of the Law of our fathers. I was zealous for the Law just as all of you are today. 4. And I persecuted this Way even to the death, binding and committing to prisons both men and women, 5. as the high

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4: 8, 3.—5: 9, 2.

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40. *Hebrew:* i.e., Aramaic, the language of the Jews at that time.

3. *Zealous for the Law:* in Greek, "zealous for God."

4. *Way:* the Christian manner of life.

priest can bear me witness, and all the elders. In fact I received letters from them to the brethren in Damascus, and I was on my way to arrest those who were there and bring them back to Jerusalem for punishment.

6. "And it came to pass that, as I was on my way and approaching Damascus, suddenly about noon there shone round about me a great light from heaven; 7. and I fell to the ground and heard a voice saying to me, 'Saul, Saul, why dost thou persecute me? 8. And I answered, 'Wno art thou, Lord?' And he said to me, 'I am Jesus of Nazareth, whom thou art persecuting.' 9. And my companions saw indeed the light, but they did not hear the voice of him who was speaking to me. 10. And I said, 'What shall I do, Lord?' And the Lord said to me, 'Get up and go into Damascus, and there thou shalt be told of all that thou art destined to do'. 11. And as I could not see because of the dazzling light, my companions had to lead me by the hand, and so I reached Damascus.

12. "Now one Ananias, an observer of the Law, respected by all the Jews who lived there, 13. came to me and, standing beside me, said to me, 'Brother Saul, regain thy sight.' And instantly I looked at him. 14. And he said, 'The God of

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13. *Looked at:* the Greek verb may have this meaning, but it may also mean "to recover one's sight." In the second sentence it may include both meanings, "I recovered my sight and looked up at him."

our fathers has appointed thee beforehand to learn his will and to see the Just One and to hear a voice from his mouth; 15. for thou shalt be his witness before all men of what thou hast seen and heard. 16. And now why dost thou delay? Get up and be baptized and wash away thy sins, calling on his name.'

17. "And it came to pass that, when I had returned to Jerusalem and was praying in the temple, I was in an ecstasy 18. and saw him as he said to me, 'Make haste and go quickly out of Jerusalem, for they will not receive thy testimony concerning me.' 19. And I said, 'Lord, they themselves know that I used to imprison and beat in one synagogue after another those who believed in thee; 20. and when the blood of Stephen, thy witness, was shed, I was standing by and approved it, and took charge of the garments of those who killed him.' 21. And he said to me, 'Go, for to the Gentiles far way I will send thee.' "

PAUL'S CITIZENSHIP

22. Now, till he said this they were listening to him, but then they lifted up their voice and shouted, "Away from the earth with such a one! for it is not right that he should live." 23. And as they were shouting and throwing off their garments and casting dust into the air, 24. the tribune ordered him to be taken into the barracks

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19. 8, 3.—20. 7, 58.

and to be scourged and tortured that he might find out why they shouted so against him.

25. But when they had bound him with the straps, Paul said to the centurion who was standing by, "Is it legal for you to scourge a Roman, and that without a trial?" 26. When the centurion heard this, he went to the tribune and reported, saying, "What art thou about to do? This man is a Roman citizen." 27. Then the tribune came and said to him, "Tell me, art thou a Roman?" And he said, "Yes". 28. And the tribune answered, "I obtained this citizenship at a great price." And Paul said, "But I am citizen by birth." 29. At once therefore those who had been going to torture him left him; and the tribune himself was alarmed to find that Paul was a Roman citizen, and that he had bound him.

THE SANHEDRIN

30. The next day, as he wished to find out the real reason why he was accused by the Jews, he loosed him and ordered the priests and all the Sanhedrin to assemble; and taking Paul forth, he placed him in front of them.

CHAPTER 23

1. Then Paul, looking steadily at the Sanhedrin, said, "Brethren, I have conducted myself before God with a perfectly good conscience up to this

day. 2. But the high priest Ananias ordered those who were standing by him to strike him on the mouth. 3. Then Paul said to him, "God will strike thee, thou whitewashed wall. Dost thou sit there to try me by the Law, and in violation of the Law order me to be struck?" 4. But the bystanders said, "Dost thou insult God's high priest?" 5. And Paul said, "I did not know, brethren, that he was the high priest; for it is written, "Thou shalt not speak evil of a ruler of thy people."

6. Then Paul, knowing that part of them were Sadducees and part of them pharisees, cried out in the Sanhedrin, "Brethren, I am a Pharisee, the son of Pharisees; it is about the hope and the resurrection of the dead that I am on trial." 7. And when he said that, there arose a dispute between the Pharisees and the Sadducees, and the multitude was divided. 8. For the Sadducees say that there is no resurrection, and that there are no angels or spirits, whereas the Pharisees believe in both. 9. So there was a

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5: Ex. 22, 28.—6: Phil. 3, 5.—8: Matt. 22, 23.

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2. *Ananias:* high priest 47-59 A.D.

3. *Whitewashed wall:* with a thin coating of white hiding its ugliness; or perhaps in the sense of "the whited sepulchres" of Matt. 23: 27.

6. *The hope:* for the coming of the Messias.

8. *Both:* the Pharisees believed both in a resurrection and in the existence of spiritual beings.

9. *Some of the Pharisees:* in Greek, "some of the Scribes of the party of the Pharisees."

great uproar, and some of the Pharisees got up and began to insist, saying, "We find no evil in this man; what if a spirit has really spoken to him, or an angel?" 10. And as the dispute was becoming violent, the tribune, fearing lest Paul should be torn to pieces by them, ordered the soldiers to come down and take him by force from among them and bring him into the barracks. 11. But on the following night the Lord stood by him and said, "Be steadfast; for Just as thou hast borne witness to me in Jerusalem, bear witness in Rome also."

A CONSPIRACY

12. Now when day broke some Jews assembled and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. 13. There were more than forty that had made this conspiracy; 14. and they went to the chief priests and the elders and said, "We have bound ourselves under a great curse to taste nothing until we have killed Paul. 15. Now therefore do you, with the Sanhedrin, suggest to the tribune that he bring him to you as though you mean to look into his case more carefully; but we are ready to kill him before he gets here."

16. Now the son of Paul's sister heard of the ambush, and he came and entered the barracks and told Paul. 17. Paul called one of the centurions to him and said, "Take this young man

to the tribune, for he has something to report to him." 18. So he took him and brought him to the tribune and said, "The prisoner Paul called me and asked me to bring this young man to thee, for he has something to say to thee." 19. So the tribune took him by the hand, and going aside with him, asked him, "What is it that thou hast to tell me?" 20. And he said, "The Jews have agreed to ask thee to bring Paul to the Sanhedrin tomorrow, on the plea that they intend to have a more thorough investigation made into his case. 21. But do not believe them; for more than forty of them are lying in wait for him, having bound themselves under a curse not to eat or drink until they have killed him; and they are now ready, only waiting for thy promise."

TO CAESAREA

22. The tribune therefore let the young man go, charging him not to divulge to anyone that he had given him this information. 23. Then he called two centurions and said to them, "Get ready by the third hour of the night two hundred soldiers to go as far as Cæsarea, and seventy cavalry and two hundred spearmen; 24. and provide beasts to mount Paul and take him in safety to Felix the governor." 25. [For he was afraid that the Jews might seize him by force and kill

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25. Not in the Greek, and given in only a few Vulgate codices.

him, and he himself should afterwards be slandered, as though he intended to receive money.]

26. And he wrote a letter in these terms: "Claudius Lysias to His Excellency Felix the governor, greeting. 27. Whereas this man had been seized by the Jews and was on the point of being killed by them, I came on them with the troops had rescued him, having learnt that he was a Roman. 28. And wishing to know what charge they had preferred against him, I took him down into their Sanhedrin. 29. I found him accused about questions of their Law, but not of any crime deserving of death or imprisonment. 30. And when I was told of an ambush which they had prepared for him, I sent him to thee, directing his accusers also to state the case before thee. Farewell."

31. So the soldiers, in accordance with their instructions, took Paul and conducted him by night to Antipatris; 32. and the next day they returned to the barracks, leaving the cavalry to go on with him. 33. When they reached Cæsarea, they delivered the letter to the governor and also handed Paul over to him. 34. On reading it he asked from what province he was; and learning that he was from Cilicia, 35. "I will hear thee," he said, "when thy accusers have come." And he ordered him to be kept in Herod's palace.

CHAPTER 24

THE ACCUSATION

1. Now five days later the high priest Ananias came down with some of the elders and one Tertullus, an attorney; and they presented their case against Paul before the governor. 2. When Paul had been summoned, Tertullus began to accuse him, saying:

"Whereas we live in much peace through thee, and whereas many reforms are in progress by thy foresight, 3. we always and everywhere receive them, most excellent Felix, with all thankfulness. 4. But not to detain thee too long, I entreat thee to be kind enough to grant us a brief hearing. 5. We have found this man a pest, and a promoter of seditions among all the Jews throughout the world, and a ringleader of the sedition of the Nazarene sect. 6. He even tried to desecrate the temple, but we caught him [and wished to judge him according to our Law. 7. But Lysias, the tribune, came upon us and with great violence took him away out of our hands, 8. ordering his accusers to come to thee]. By examining him thyself, thou wilt be able to discover all these things we charge him with." 9. And the Jews also supported the charge, saying that this was so.

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5. *Sedition of the:* not in the Greek.

6ff. *And wished . . . to come to thee:* neither in the Greek nor in the more notable Vulgate codices.

THE DEFENCE

10. Then when the governor nodded to him to speak, Paul answered, "As I know that for many years thou hast been a judge for this nation, I shall answer for myself with good courage. 11. For thou canst take as certain that it is not more than twelve days since I went up to worship in Jerusalem; 12. and neither in the temple did they find me disputing with anyone or creating a disturbance among the people, nor in the synagogues, 13. nor about the city; neither can they prove to thee the charges that they now make against me. 14. But this I admit to thee, that according to the Way, which they call a sect, so I serve the God of my fathers; believing all things that are written in the Law and the Prophets, 15. having a hope in God which these men themselves also look for, that there is to be a resurrection of the just and unjust; 16. and in this I too strive always to have a clear conscience before God and before men.

17. "Now after several years I came to bring alms to my nation and to offer sacrifice and fulfil vows; 18. in which they found me engaged

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18: 21, 26.

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15. *A hope:* the resurrection.

16. *In this:* in this expectation and all that it implies for the conduct of life.

17. *And fulfil vows:* not in the Greek. The sacrifices would be those required at the expiration of his Nazirite vow.

in the temple, after having been purified, with no crowd or disturbance at all. 19. But there were some Jews from the province of Asia, who ought to have been here before thee and to have presented their charges, if they had any, against me; 20. or else let these men themselves say what they found wrong in me when I stood before the Sanhedrin, 21. unless it be for the one thing I shouted out as I stood among them, 'It is about the resurrection of the dead that I am being judged by you this day."

THE PRISONER

22. Felix, however, having precise information about the Way, adjourned the trial, saying, "When Lysias the tribune comes down, I will decide your case." 23. And he instructed the centurion to keep Paul in custody but to allow him some liberty, and not to prevent any of his friends from looking after him.

24. Now some days later, Felix came with his wife Drusilla, who was a Jewess, and sent for Paul and heard what he had to say about the faith in Christ Jesus. 25. But as he talked of justice and chastity and the judgment to come, Felix became alarmed and answered, "For the present go thy way; but when I get an opportunity, I will send for thee." 26. At the same time he was hoping that money would be given him

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21; 23, 6

by Paul, and for this reason he would send for him often and talk with him. 27. But after two years Felix was succeeded by Porcius Festus; and as he wanted to ingratiate himself with the Jews, Felix left Paul in prison.

CHAPTER 25

FESTUS

1. Festus accordingly entered his province, and three days afterwards he went up from Caesarea to Jerusalem. 2. And the chief priests and Jewish leaders presented their charges against Paul, and begged him, 3. asking it as a favour against Paul, that he would have him fetched to Jerusalem. Meanwhile they were laying an ambush to kill him on the way. 4. But Festus answered that Paul was being kept in custody at Caesarea and that he himself would be going there shortly. 5. "Let, therefore, your influential men go down with me," he said, "and if there is anything wrong with the man, let them present charges against him."

6. After staying among them not more than eight or ten days, he went down to Caesarea, and the next day he took his seat on the tribunal and ordered Paul brought in. 7. And when he was fetched, the Jews who had come down from Jerusalem surrounded him and brought many serious charges against him, which they were

unable to prove. 8. Paul said in his own defence, "Neither against the Law of the Jews nor against the temple nor against Caesar have I committed any offence." 9. But Festus, wishing to do the Jews a favour, answered Paul and said, "Art thou willing to go up to Jerusalem and be tried there before me on these charges?"

10. But Paul said, "I am standing at the tribunal of Caesar; there I ought to be tried. To Jews I have done no wrong, as thou thyself very well knowest. 11. For if I have done any wrong or committed a crime deserving of death, I do not refuse to die. But if there is no ground to their charges against me, no one can give me up to them; I appeal to Caesar." 12. Then Festus, after conferring with the council, answered, "Thou hast appealed to Caesar; to Caesar thou shalt go."

AGRIPPA

13. And after an interval of some days, King Agrippa and Bernice came to Caesarea to pay their respects to Festus. 14. And as they were staying there several days, Festus laid Paul's case before the king, saying, "There is a certain man left a prisoner by Felix, 15. and when I was at Jerusalem, the chief priests and elders of the Jews

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11. *Appeal to Cæsar:* when a Roman citizen under trial appealed to the emperor, the case passed out of the jurisdiction of all other magistrates.

13. *Agrippa: Herod Agrippa* II, son of the Herod mentioned in Acts 12. 1ff.

presented their case against him, and asked for his conviction. 16. But I told them that Romans are not accustomed to give any man up before the accused has met his accusers face to face and has been given a chance to defend himself against the charges. 17. Therefore, when they had assembled here, I lost no time, but on the following day took my seat on the tribunal and ordered the man to be brought in. 18. But when his accusers got up, they did not charge him with any of the crimes that I had expected. 19. But they had against him certain questions about their own religion and about a certain Jesus, who had died, but who Paul affirmed was alive. 20. Being at a loss as to how to investigate such matters, I asked him if he was willing to go to Jerusalem and be tried on these charges there. 21. But when Paul entered an appeal to have this case reserved for the decision of Augustus, I ordered him to be kept in custody till I could send him to Caesar." 22. And Agrippa said to Festus, "I myself also could have wished to hear the man." "Tomorrow," said he, "thou shalt hear him."

23. So the next day Agrippa and Bernice came with great pomp and entered the audience hall with the tribunes and principal men of the city, and by order of Festus Paul was brought in. 24. And Festus said, "King Agrippa and all men here present with us, you see this man about whom the

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21. *Augustus:* a title used for the emperors from the time of Augustus himself, who reigned from 27 B.C. to 14 A.D.

whole multitude of the Jews pleaded with me at Jerusalem and here, insisting and crying out that he ought not to live any longer. 25. But I, for my part, found that he had done nothing deserving of death. But as he himself made the appeal, I decided to send him to Augustus. 26. Still I have nothing definite to write to my lord about him. So I have brought him forth before you, and especially before thee, King Agrippa, that after an examination of him has been made I may have something to put in writing. 27. For it seems to me unreasonable to send a prisoner without stating the charges against him."

CHAPTER 26

PAUL'S DISCOURSE

1. Then Agrippa said to Paul, "Thou art permitted to speak for thyself." Then Paul stretched forth his hand, and began his defence.

2. "I think myself fortunate, King Agrippa, that I am to defend myself today before thee against all the accusations of the Jews, 3. especially as thou art well acquainted with all the Jewish customs and controversies; I beg thee therefore to listen to me with patience.

4. "My life, then, from my youth up, the early part of which was spent among my own nation and at Jerusalem, all the Jews know; 5. for they have long known me, if only they are willing to give evidence, that according to the strictest

sect of our religion I lived a Pharisee. 6. And now for the hope in the promise made by God to our fathers I am standing trial; 7. to which promise our twelve tribes hope to attain as they worship night and day; and it is about this hope, O king, that I am accused by the Jews. 8. Why is it deemed incredible with you if God does raise the dead?

9. "And I then thought it my duty to do many things contrary to the name of Jesus of Nazareth. 10. And this I did in Jerusalem; and many of the saints I shut up in prison, having received authority from the chief priests to do so; and when they were put to death, I cast my vote against them; 11. and oftentimes in all the synagogues I punished them and tried to force them to blaspheme; and in my extreme rage against them I even pursued them to foreign cities.

12. "But while I was journeying on this business to Damascus with authority and permission from the chief priests, 13. at midday, O king, I saw on the way a light from heaven brighter than the sunshine round about me and my companions. 14. We all fell to the ground, and I heard a voice saying to me in Hebrew, 'Saul,

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10: 8, 3.—12: 9, 2.

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14. *It is hard . . . :* a proverb; oxen were driven by goads, and kicking only made the goading more painful. The grace of God was prodding St. Paul in a similar way.

Saul, why dost thou persecute me? It is hard for thee to kick against the goad.' 15. And I said, 'Who art thou, Lord?' And the Lord said, I am Jesus, whom thou art persecuting. 16. But rise and stand upon thy feet; for I have appeared to thee for this purpose, to appoint thee to be a minister and a witness to what thou hast seen, and to the visions thou shalt have of me; 17. delivering thee from the people and from the nations, to whom I am now sending thee, 18. to open their eyes that they may turn from darkness to light and from the dominion of Satan to God; that they may receive forgiveness of sins and an inheritance among those sanctified by faith in me.'

19. "Therefore, King Agrippa, I was not disobedient to the heavenly vision; 20. but first to the people of Damascus and Jerusalem, and then all over Judea and to the Gentiles, I set about declaring that they should repent and turn to God, doing works befitting their repentance. 21. This is why the Jews seized me in the temple and tried to kill me. 22. But aided to this day by the help of God, I stand here to testify to both high and low, saying nothing beyond what the Prophets and Moses said would come to pass: 23. that the Christ was to suffer, that he first by his resurrection from the dead was to proclaim light to the people and to the Gentiles."

20: 13, 14—21: 27, 31.

THE RESULT

24. While he was saying this in his defence, Festus said with a loud voice, "Paul, thou art mad; thy great learning is driving thee to madness." 25. "I am not mad, excellent Festus," said Paul, "but I speak words of sober truth. 26. For the king knows about these things and to him also I speak without hesitation. For I am sure that none of these things escaped him; for none of them happened in a corner. 27. Dost thou believe the prophets, King Agrippa? I know that thou dost." 28. But Agrippa said to Paul, "In a short while thou wouldst persuade me to become a Christian." 29. And Paul answered, "I would to God that, whether it be long or short, not only thou but also all who hear me today might become such as I am, except for these chains." 30. Then the king arose and the governor and Bernice, and those who had sat with them; 31. and after withdrawing they kept talking the matter over together, saying, "This man has done nothing to deserve death or imprisonment." 32. And Agrippa said to Festus, "This man might have been set at liberty, if he had not appealed to Cæsar."

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28. Agrippa speaks ironically. The Greek can also mean, "In a short time thou believest thou hast made me a Christian"; or, "Thou thinkest it a small matter to make me a Christian."

5. *IMPRISONMENT IN ROME*

CHAPTER 27

DEPARTURE FOR ROME

1. Now when it was decided that he should sail for Italy, and that Paul, with the other prisoners, should be turned over to a centurion named Julius, of the Augustan cohort, 2. we went on board a ship of Adrumythium which was bound for the ports of the province of Asia, and set sail; Aristarchus, a Macedonian from Thessalonica, being one of our party.

3. The next day we reached Sidon and Julius treated Paul kindly, allowing him to go to his friends and receive attention. 4. And putting to sea from there, we passed under the lee of Cyprus, as the winds were against us, 5. and sailing over the sea that lies off Cilicia and Pamphylia, we reached Myra in Lycia. 6. There the centurion found a ship of Alexandria bound for Italy and put us on board her.

7. For many days we made slow progress and

2: 2 Cor. 11, 25.

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1. *He should sail:* in Greek, "we should sail."

5. *Myra:* the Vulgate reads "Lystra."

had difficulty in arriving off Cnidus. Then as the wind kept us from going on, we sailed under the lee of Crete off Salmone, 8. and coasting along it with difficulty we came to a place called Fair Heavens, near the town of Thalassa.

9. But as much time had been spent and navigation was now unsafe, for the Fast was already over, Paul began to admonish them, 10. saying to them, "Men, I see that this voyage is threatening to bring disaster and heavy loss, not only to the cargo and the ship, but to our lives also." 11. But the centurion gave more heed to the pilot and the captain than to what Paul had to say; 12. and as the harbour was unsuitable for wintering in, the majority favoured sailing from there to try whether they could get to Phœnis, a harbour in Crete facing southwest and northwest, to winter there. 13. So when a light south wind sprang up, thinking they had secured their object they weighed anchor and ran close along the coast of Crete.

A STORM

14. But not long afterwards a violent wind called Euroaquilo burst against it; 15. and when

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8. *Thalassa:* in Greek, "Lasea."

9. *The Fast:* of the Day of Atonement, about September 15. Navigation was considered dangerous after the middle of September.

13. *Weighed anchor:* in Latin, "loosed from Asson," the Greek noun being taken as a proper name.

14. *Euroaquilo:* a "northeaster."

the ship was caught in it and could not face the wind, we gave way and were driven along. 16. We ran under the lee of a small island called Cauda, where we managed with difficulty to secure the boat; 17. after hoisting it on board, they used supports to undergird the ship, and as they were afraid of being driven on the Syrtis quicksands, they lowered the mainsail and so were driven along. 18. As we were being tossed about by the violence of the storm, the next day they threw some of the cargo overboard; 19. and on the third day with their own hands they threw the ship's gear overboard. 20. As neither sun nor stars were visible for many days and no small storm was raging, all hope of our being saved was in consequence given up.

21. Then, when they had eaten nothing for a long time, Paul got up in the midst of them and said, "Men, you should indeed have listened to me and not have sailed from Crete, thus sparing yourselves this disaster and loss. 22. And now I beg you to be of good cheer, for there will be no loss of life among you, but only of the ship. 23. For last night an angel of the God I belong to and serve, stood by me, 24. saying 'Do not be afraid, Paul; thou must stand before Caesar; and behold, God has granted thee all who are sailing with thee.' 25. So, men, be of good cheer; for I have faith in God that it will be as it has been told me. 26. But we are to reach a certain island."

SHIPWRECK

27. It was the fourteenth night, and we were sailing in the Adria, when about midnight the sailors began to suspect that they were drawing near to some land. 28. On taking soundings, they found twenty fathoms, and a little further on they found fifteen; 29. then fearing that we might go on the rocks, they dropped four anchors from the stern and longed for daylight. 30. But as the sailors were trying to escape from the ship and had lowered the boat into the sea, pretending that they were going to cast anchors from the bow, 31. Paul said to the centurion and the soldiers, "Unless these men remain in the ship, you cannot be saved." 32. Then the soldiers cut away the ropes of the boat and let her drift off.

33. And when it began to grow light, Paul begged them all to take food, saying, "This is the fourteenth day that you have been constantly on the watch and fasting, without taking anything to eat. 34. So I beg you to take some food for your safety; for not a hair from the head of any one of you shall perish." 35. With these words he took bread and gave thanks to God before them all and broke it and began to eat. 36. Then all became more cheerful and took food themselves 37. Now, we were in all two hundred and seventy-six souls on board. 38. And after eating their fill, they proceeded to lighten the ship by throwing the wheat into the sea.

39. When day broke they could not make out the land; but they noticed a bay with a beach, and they proposed to run the ship ashore there if they could. 40. So they slipped the anchors and committed themselves to the sea, at the same time unlashing the fastenings of the rudders; and hoisting the foresail to the breeze, they made for the beach. 41. But we struck a place open to two seas, and they ran the ship aground. The prow stuck fast and remained immovable, but the stern began to break up under the violence of the sea. 42. Now the soldiers planned to kill the prisoners lest any of them should swim ashore and escape, 43. but the centurion, wishing to save Paul, put a stop to their plan. He ordered those who could swim to jump overboard first and get to land, 44. and they brought the rest in, some on planks and others on various pieces from the ship. And so it came to pass that all got safely to land.

CHAPTER 28

MALTA

1. After our escape we learned that the island was called Malta. 2. And the natives showed us no little kindness, for they kindled a fire and refreshed us all because of the rain that had set

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40. The Greek reads, "So they slipped the anchors and left them in the sea." This fits the context better.

in and the cold. 3. Now Paul gathered a bundle of sticks and laid them on the fire, when a viper came out because of the heat and fastened on his hand. 4. When the natives saw the creature hanging from his hand, they said to one another, "Surely this man is a murderer, for though he has escaped the sea, Justice does not let him live." 5. But he shook off the creature into the fire and suffered no harm. 6. Now they were expecting that he would swell up and suddenly fall down and die; but after waiting a long time and seeing no harm come to him, they changed their minds and said that he was a god.

7. Now in the vicinity there were estates belonging to the head man of the island, whose name was Publius, and he received us and entertained us hospitably for three days. 8. And it happened that the father of Publius was laid up with fever and dysentery; but Paul went in, and after praying and laying his hands on him, he healed him. 9. After this all the sick on the island came and were cured; 10. and they honoured us with many marks of honour, and when we sailed, they provided us with such things as we needed.

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4. *Justice:* or Vengeance, as pursuing criminals, was a familiar goddess among Greeks and Romans, and the natives here speak of it as a goddess.

TO ROME

11. We set sail after three months in an Alexandrian ship with the Twins on her figurehead, which had wintered at the island. 12. We put in at Syracuse, and stayed there three days. 13. Then, following the coast, we reached Rhegium; and one day later a south wind sprang up, and on the second day we arrived at Puteoli, 14. where we found brethren and were entreated to stay with them seven days; and so we came to Rome. 15. And the brethren there, having had news of us, came as far as the Market of Appius and the Three Taverns; and when Paul saw them, he gave thanks to God and took courage. 16. On our arrival at Rome, Paul was given permission to live by himself with a soldier to guard him.

AT ROME

17. Three days later he called together the leading Jews, and when they had assembled he said to them, "Brethren, although I have done nothing against the people or against the customs of our fathers, yet I was handed over to the Romans as a prisoner from Jerusalem. 18. After an examination they were ready to release me, since I was innocent of any crime that deserved death; 19. but as the Jews objected, I was forced

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11. *The Twins:* on its prow the ship carried the images of Castor and Pollux, the patrons of sailors.

to appeal to Cæsar—not that I had any charge to bring against my nation. This, then, is why I asked to see you and speak with you. 20. For it is because of the hope of Israel that I am wearing this chain." 21. But they said to him, "We ourselves have received no letters about thee from Judea, and none of the brethren, upon arrival, has reported or spoken any evil of thee. 22. But we want to hear from thee what thy views are; for as regards this sect, we know that everywhere it is spoken against."

23. So they fixed a day, and very many came to him at his lodging; and to them he explained the matter, bearing witness to the kingdom of God and trying from morning till evening to convince them concerning Jesus from the Law of Moses and from the Prophets. 24. And some believed what was said; and some disbelieved; 25. and as they could not agree among themselves, they began to depart, when Paul added this one word: "Well did the Holy Spirit speak through Isaias the prophet to our fathers, 26. saying,

'Go to this people and say:
With the ear you will hear and will not
  understand; and seeing you will see and
  will not perceive.

27. For the heart of this people has been

26: Isa. 6, 9; Matt. 13, 14; Mark 4, 12; Luke 8, 10; John 12, 40; Rom. 11, 8.

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25. *Our:* in Greek "your."

hardened, and with their ears they have
been hard of hearing,
And their eyes they have closed;
Lest perhaps they see with their eyes,
and hear with their ears, and understand
with their heart.
And be converted, and I heal them.'

28. Be it known to you therefore that this salvation of God has been sent to the Gentiles, and they will listen to it." 29. [When he had said this, the Jews departed, having much argument among themselves.]

30. And for two full years he remained in his own hired lodging; and he welcomed all who came to him, 31. preaching the kingdom of God and teaching about the Lord Jesus Christ with all boldness and unhindered. Amen.

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29. Not in the Greek, and in only a few codices of the Vulgate.

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